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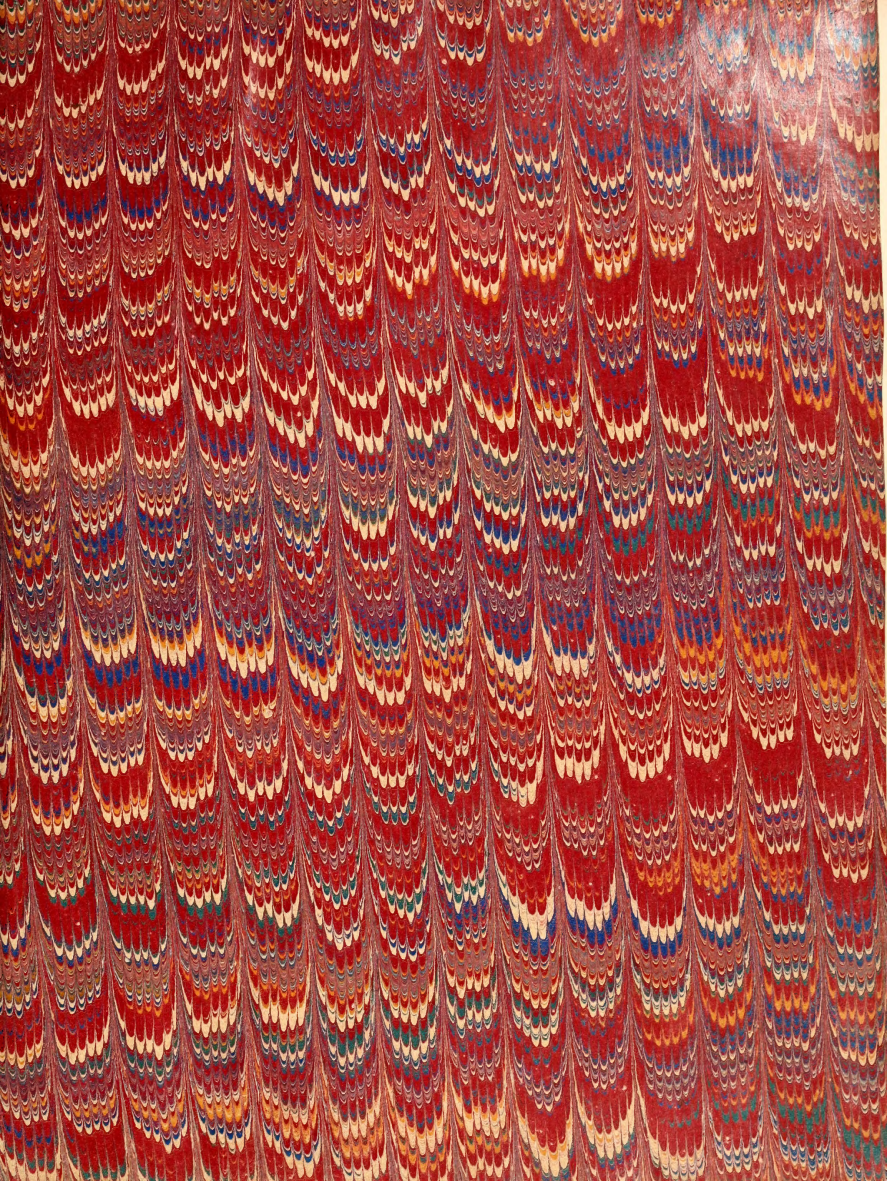
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The
Treatment of Rig-Veda Mantras
in the
Ghya-Sūtras.

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The Treatment of Rig Veda Mantras
in the
Grhya Sūtras

Antiquity and Origin of the Vedic Hymns.

The position of the Rig Veda in Indian Literature renders any investigation that touches it peculiarly difficult. There can be no doubt that strata of very different degrees of antiquity are unfolded within its contents, but the religious treatment to which the hymns were subject has given a great uniformity of style between what is genuinely old, and what is of a much later origin. Both the priesthood in the Vedic yāgyas artificial and archaic language

must have become a second nature, and hymns were doubtless composed that did not contain a trace of their later origin.

The origin of Vedic hymns at all is very obscure. They come to us from an immemorial past, labelled to be sure, with the names of divinities in whose honor they were composed, and ascribed to the authorship of gods, rishis, and even the daughters of rishis, but this part of the tradition is thoroughly unreliable. All that we can really claim to know is the hymn itself. From these hymns we can extract no other trace of their origin than the pretty and poetic, if somewhat

vague, belief that here we have the first outpourings of the Aryan heart in praise of the beneficent powers of nature, personified into divinities, and prayers to them for support and succour against the hostile and conflicting elements. The unavoidable etymological identity between Ζεύς Πατήρ, Jupiter (Deus pater) and देवता (Devata, between Devata and Devās ^{devas} the devas) deserve consideration. As really comparable hymns are however known to us in the literature of the other Aryan peoples. Even the closely related materials of the Zend Avesta, with its largely coincidental vocabulary and many of the same divinities do not furnish an altogether close equiv.

absence of literary treatment. In
 any case we must conclude that the
 literature in form that the Vedic hymns
 have retained belongs more closely
 to Indo-Iranian and more remotely
 to Indo-European thought and tradition.

Differentiation of the Vedas:

The Rigveda is, on grounds of tradition
 usually, for subjective reasons, regard-
 ed as the oldest of the Vedas. The
 secondary character of the Sāma
 and Yajur Vedas is inferred from
 their plainly liturgical nature,
 with the u. Vedic arrangement
 of the mantra material consequent
 thereon, especially when this happens
 to occur in the Rigveda also, as it
 most frequently does. Tradition alone
 is enough to prove the lateness of

the Atharva Veda.

Textual Criticism in the Vedas:

The classical philologist's search for textual criticism and conjectural emendation is all at fault when he comes to apply this method to the Rig Veda. There are manuscripts enough of this text to deluge the most enthusiastic palaeographer, but his ardor would be dampened as soon as he learned that the textual variants are absolutely next to nothing. The reason is most simple. The texts, being of a sacred nature, were safeguarded in a remarkable manner.

The Vedic student (cf. Āg. Āgnyā Sūtra 3.2.4; 3.3.1; Gāṅkhāyana 4.5.3. Pāraskīra 2.6.6 and Oldenberg's note) was taught his lesson in a most thorough manner.

word by word, ṣāda by ṣāda, stanza
by stanza. He learned not only the
flow of the words, in their sentences
but he learned each word with spe-
cial insistence as a separate utility.
After the text came to be written
this condition is represented by
the ṣāda-text, a parallel version
where each word was marked off
separately without regard to sanhitā.
It is plain then how śāstra variants
must have been, in this manner, re-
duced to a minimum. Only a very
small allowance can be made al-
so for conjectural emendation, and
that in the line of error of the text.

We must fall back then on the
parallel texts in the remaining
Saṁhitās, as far as their inclusion

limits permit, to correct and establish
a text for the Rig Veda where any
amendment seems desirable. How far
we may look for help and correction
from these sources Oldenberg has
sought to show in his Prolegomena
to Die Hymnen des Rig-Veda. His
views I will here mention for the
sake of completeness on this point.
The question is however still an open
one, and calls for still further in-
vestigation. On p. 271 of the volume
just cited he states the problem: 'The
position held in the criticism of
most literary monuments by the
variety of the manuscripts, more or
less closely related to each other,
from one another, is, for the Rig Veda,
held, mutatis mutandis, by a com-

various of the other Vedas. The manuscripts of the Rig Veda, however recent their origin, substantially agree, and offer a text-recension for a long time previous quite invariable.

Varia of the Sama Veda.

Oldenberg now extends his inquiry particularly to the Sama Veda, and states on p. 289 his conclusions—with a sequel at Ludwig's table of places where the Sama Veda offers an older and better reading: "These examples, not selected but taken according to the recurrence of Ludwig's tables show the footing in which his conclusions of alleged older readings in the Sama Veda really stand; by these long tables it is not possible to deviate in any way even a hair's-breadth from the

fundamental principle that must form the basis of our criticism, viz: that ~~the~~ the occurrence of a more genuine tradition in the readings of the S.V. than in the L.V. must be regarded as improbable, and that in doubtful cases the inevitable presumption in favor of the readings offered by the Rig Veda speaks for a conjectural emendation by the redactors of the other Sambhitas.

Variants of the Yajur Vedas:

After further examining the relations of the Rig Veda to the Yajur Vedas and the Atharvan our author concludes at p. 328:

Die Tradition hat nicht in der Zeit
an die Saman die alten Yajur-
und die Atharvan-verse zu setz-

stellung gelautet, mit Verhalt-
miss Indice der einigen Annahmen so
darzustellen und festzustellen wie
sie unser heute vorliegt: dies darf
mit einem Worte als das Ergebnis
hingestellt werden, zu welchem
unsere Durchforschung der in neuen
Lumina's auf unserem car-
actation uns geführt hat.

Die Māntras.

The Gayatri vedas contain besides
the māntras much material that
is called brāhmana (apparently
'relating to the brahman or worship)
with accompanying sacrificial phras-
es and formulas. This arrangement
was to meet a sacrificial require-
ment, and the brāhmana phrase

ges describe the ceremonies, and dis-
 cuss and explain the meaning of the
 details and the accompanying cer-
 emonies with running comment of
 reported or fabricated illustrative
 legends, incidents, and other ety-
 mological and other speculations.
 (Wh. 2. xvii). In the Vāgasaneyi-Samhitā
 (White Yajur Veda) this material is
 collected in a separate treatise.
 The commingling of mantra and
brāhmaṇa in the Black Yajur
 Veda probably represents an ear-
 lier condition. The sacrificial
 employment of mantra must have
 been coeval with the sacrificial
 rite itself. Illustrative and
 speculative detail in the brāhmaṇa
 was of subsequent ori-

gins. The Brāhmanas, having originated in this way in connection with the Gayas mantras and formulas, became a favorite literary and ceremonial form of composition with the priesthood, and extended themselves to all the Vedas. The accidental treatment of the Brāhmanas and brāhmana materials of the Black and White Gayas Vedas make for the presumption of their greater antiquity in comparison with the unaccented formal Brāhmanas of the other Vedas.

What now is to be said for the value of the Brāhmanas of the Rig-Veda in regard of textual criticism of that Saṁhitā.

This point also Udebert has
 examined in the work cited in
 the text. The first, and the main, is
 the coincidence of the number of
 verses stated in the Māhātmas for
 any ceremony with the actual num-
 -ber in the Saṁhitā as now extant.

Right comments are found in the
Māhātmas statements that such
 and such a hymn or greater li-
 urgical complex contains a cer-
 tain number of verses. In the Brāh-
 mana style of comment the
 changes are so rung on these num-
 bers as to give them the greatest
 security. All enumerations of this
 sort since substantially with the
 condition of the current śrī
 text. Similarity to the same. Śrī

ferences seems to crop out. But in cases have been met in which a closer investigation of the figures certified by the ritual would not bring them into agreement with the Sainhitā text now extant. ^(cf. 324) This argument from numerical correspondences is of importance for Oldenberg's position, and he again makes use of it in his discussion of the relation of the Sūtras to the Sainhitā, where it will be necessary for me to meet the argument.

The Brāhmanas further frequently change the order and position of the verses as handed down in the Sainhitā, and the question naturally arises whether they may

not represent a different text condition from that now extant. Alden has reached the following conclusion on this point at p. 558: "So the result of these inquiries is that where the inversions and omissions of the Aitareya and Kausītaka Brāhmanas point to another than the traditional form of the hymns, it is not to be concluded that such variants go to a time previous to this tradition, but rather that they do not reach to it. The Brāhmana writers and their predecessors were aware of the current version and proceed from it, but they consciously modify it for specific ritual ends, or on the ground of some mystical toying. In some

instances this is most clearly their course, and hence we can infer it for others where the motions are not 'to us so evident.'

Rise of the Sūtras:

The Brāhmanas were mainly dogmatic; however, and the continuous elaboration of their ceremonies came to require special prescriptive treatises. Such an outgrowth is actually found in the Sūtras. No hard and fast line can however be drawn between Brāhmana and Sūtra; the latter is occasionally dogmatic, e.g., Agastāyana B.S. 1.1, while the former is frequently so even, e.g., Sat. Br. 3.1.1.6; 3.1.2.11—in the dikṣā ceremony.

Sūtras - these three words, to be sure, a considerable linguistic difference as well as a thoroughly genuine stylistic one, but this difference is probably due perhaps to their varying ritual usage as well as to a separation of linguistic periods.

Mantra-traditions in the Sūtras

For the Sūtras the claim was made by Hildebrandt in *Zeyher's Jahrbuch Beiträge VIII, 195, pp.* that they contain traces of an older Rigveda recension adapted to sacrificial ends: 'To the points of view that have hitherto obtained in regard to the original form of Vedic mantras another can be added, not to be sure applicable to all cases where the occurrence

the same Water suspicion. But
 that is thoroughly significant in as-
 much as it is itself grounded on Indis-
 an tradition. It is known that many
 Vedic passages also appear in a rit-
 ual usage. There is no reason to believe
 in an entire and unbroken corre-
 spondence between the ritual ~~ritu-~~
 tradition and that of the extant Sani-
 hitās. It is on the contrary very like-
 ly that the Sanihitā was never re-
 dacted to meet the needs of a cer-
 tain ritual employment, and sure-
 ly a ritual mantra was not bound
 to be redacted into a Sanihitā
 before it could be thus employed
 in the rites.

Let us assume then that along
 with the tradition that carried

the Sainhita forward from mouth to mouth. There was a common sacrificial tradition that carried some mantras along in this ritual connection. In the course of time the Sainhita receptus would have in the main crowded the other out, after the school treatment of the Sainhita and ritual became pronounced. Nevertheless some fragments of the ritual may have survived. Gaṅkhāyana, e.g., cites a few hymns in a narrower compass than that of the Sainhiti, and occasionally presents the question of their susceptibility to suspicion on other grounds. When ritual motions for this

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treatment are not to be divined it may
be inferred that he shows traces of an
older tradition when such a state of
affairs existed in the ritual recon-
struction.

Moderate as these views of Hillebrandt's
are, for they commit him to nothing
more than the statement that
the Sūtras, though enjoined in the
main to the current Śaikhita
texts, may yet contain traces, in-
clusively and exclusively, of an
ancient ritual text, of which we
have none of them. At p. 518 of his
volume he is making a very fair
statement of Hillebrandt's views he
proceeds to characterize them as
follows: "Unerre Śaikhita anguss hen
als auf Grund rein liturgischer. Gen-

den redigirt wäre in der that nicht viel weniger absurd als wenn man etwa das Neue Testament für compilirt aus den sonntäglichen Evangelien und Episteln halten wollte. Aber was eigentlich besagt der zweite Theil jenes stillen andtlichen Satzes? Die him. Opfer zu verwendenden Hymnen bedurften dazu nicht erst der Aufnahme in eine Samhita wie die uns vorliegende? Man würde kaum den Ausdruck brauchen wollen, dass die sonntäglichen Bibellectionen zu ihrer gottesdienstlichen Geltung nicht erst der Bedachtn. im N. Test. bedurften. Nicht-um literargeschichtliche Hergänge wohl gewissen, welche die Entstehung des Opferrituals sammt allen dabei

verwandten Riten ermöglicht hätten, ohne
 dass eine Sainhita wie die Oberlippe
 in 2 Spiel gekommen wäre. Wäre
 hätte das Opferritual also dies Sainhita
 vielleicht nicht. Aber das ist nicht
 die Richtung in der sich unsere Fragen
 zu bewegen haben. Sondern wir müssen
 fragen: hat die Annahme der Identität
 oder Ähnlichkeit, dass bei dem
 Gange, den die vedische Literatur und
 die griechische Literatur gemeinsam hat,
 unsere Sainhita - oder doch eine im
 Wesentlichen mit ihr identische -
 der Anordnung der Opferliturgien
 zu Grunde lag, so dass Sainhita eine
 liturgische Tradition nicht, wie bei
 Stillebrandt, zwei parallele Linien
 darstellen würden, sondern zwe das
prius, diese das posterius war?"

His criticisms of the ~~source~~
 access to me somewhat unfair
 if not a little captious. Alen-
 berg's comparisons at any rate ^{are} not
 happy. It has become a trite ob-
 servation that the Bible might
 be reconstructed almost from the
 quotations in the early Christian
 fathers, if no manuscript of it
 existed. On the other hand the
 the ritual of the Christian Church
 is in no close sense in such a
 relation to the New Testament as
 the Sūtra rites are to the Vedas.
 Our most elaborate ritual practi-
 ces of a private nature are sim-
 plicity itself compared with cor-
 responding ceremonies in the Śrī-
 ĥya Sūtras. The writings of the

Christian fathers are certainly com-
 -parable with portions of the Brāh-
 -manas, and this part of the com-
 -parison is in Hillebrandt's favor.
 Elderley, having examined the ex-
 -amples brought forward in support of
 Hillebrandt's theory, announces on
 p. 520 a general conclusion: "Perhaps
 'the cases' here mentioned will serve to
 illustrate in what manner, accord-
 -ing to my views, statements like
 those of Gāṅgādhara respecting
 alterations in the condition of the
 hymns for ritual practice must
 be examined, and what is the nor-
 -mal result of such an exami-
 -nation; the altered form of the
 hymns in the ritual is proof
 not so much of an older text-

no reason that the later poets have
reasons but result from the
rules of ritual practice that de-
manded such variations in a
tradition extant to them as in-
convenient.

It must be gathered from all
that Oldenberg has said that he
is a most earnest advocate of the
integrity of the Rik text, holding
of little critical value the variant
readings etc. to be found in the
other Samhitās, the Brahmanas
and the Utras, & wish himself,
or the son of a rishi, could hard-
ly be more tenacious than he
in that exaggerated respect,
superinduced a religious sanc-
tion upon the Dichidius, for the Rik

text in its extant form.

The Argument from Similarity

For the Sūtras again Aldenberg reverts to this argument, previously employed as we have seen in the examination of the relation between the traditional and the Brāhman, a text of the mantras. For the Granta-sūtra of Śrībhāṣya he also claims the substantial agreement of all its directions as to the number of verses etc. in a hymn or group of hymns with the number actually existent in the Vedic recension that we have. I confess that I do not see the force of this argument. It is well known that Śaṁhitās, māṅgalyas and sūtras were subjected to a rigorous school treat-

ment, and there must have been
uniformitarians in those days
as well as in the Alexandrian
criticism of Homer. That these
would have taken pains to
harmonize all numerical state-
ments is an almost inevitable
inference. Would they not then
have harmonized all differences
of tradition? Well, so Millington's
theory allows in the main. But
harmony was more difficult
to effect in cases where the
citations were by single pra-
tikas. If e.g. in one sūtra one
verse of a hymn was cited by its
pratika while in the intervening
sūtras other pratikas from dif-
ferent hymns came forward,

But later a *pratya* from the hymn first cited should come in an order different from that of the *Saishita* text, the most thoroughgoing uniformitarian might have failed to observe it.

Multiple Traditions in the Sūtras:

We must anyway look for more lines of tradition than one in the Sūtras. If the Vedic hymns floated around in the popular mind for long periods before commission to writing we may suppose that ritual practices and formulas were long current in the priestly mind before it was necessary to reduce them to writing.

One example will here suffice
 to show the probability of some
 such notion as I have advanced.
 ed. G. B. S. iii. 11. 15. runs (in Alden-
 berg's translation S. B. L. vol. XXIX) as
 follows: "When (the bull) is in the
 midst (of the cows) he recites over
 (them), 'Hayobhūh etc.' (U. 11. 169. 1)
 down to the end of the Anurāka"
 P. 3. 9. 7. (in the volume above cited
 runs: "When (the bull) stands in
 the midst of the cows, he recites
 over it (the texts beginning with)
'Hayobhūh etc.' down to the end
 of the Anurāka (U. XVIII 45-50)."
 Now the U. passage cited is not
 coincident with the RV. citation,
 is not mantra at all but is
 a part of the Brāhmaṇa or the

scribition, portion of the former
 Saṁhitā. Citations to this section
 of the saṁhitā contents do not other-
 wise occur in P. and at first blush
 the inference is unavoidable that
 there is a close connection between
 G. and P. in this passage, and that
 RV. 10.169.1. is the text really meant
 by both sūtras. But it is not the
 habit of P. to cite the RV. by pa-
ttaras but to quote in full! This
 is then an instance where the
 Sūtra is not corrected up to
 date. But further we can
 not believe that G. is cor-
 rected either up to the pe-
 riod of the Saṁhitā redaction
 now extant. ^{By the} Sūtras of the RV.
 do not elsewhere cite by anu-

vākas, and it is easy to see that they should not, for there is only an occasional coincidence of subject between the hymns within the limits of an anuvāka, excluding general hymns of praise to the more important deities, and as a matter of fact the successive hymns in the anuvāka before us are of an entirely different tenor, and their employment would be absurd in this connection; there are moreover twenty-one hymns down to the end of the anuvāka, a number altogether too large for quotation in so simple a ritual act as the one before us. There are

as far as I can see but two explanations for this difference: 1° The RV. is the text referred to, but a RV. with a different anuvāka division than that now stated. In such a supposition there is this to be said, that the anuvāka in question is the last in the collection, and the later character of many of the hymns in the both mandala is notorious. Thus we may have here a hint that the hymn X. 169. was very much nearer the end of the collection than it has since become by the addition of new material - perhaps at the very end. 2° The RV. is not the text referred to at all, but both

- G and P offer us a citation
 not really ^{referable} to either of the Lantini
 tas to which they respectively
 appertain. Along with the lat-
 ter of these alternations there
 goes one necessary inference:
 G and P both draw from an
 original text not now extant,
or from an original ritual
practice nowhere else com-
mitted to writing.

With the first of these alter-
 nations we need no further
 concern ourselves than to de-
 clare that if it could be accept-
 ed a strong point is made in
 favor of a difference between
 a so-called Sacrificice Occasion

and the Sanhita more & than; with
 the second we must examine more
 closely into the ritual employments
 of this hymn. A.C. II. 10 employs this
 hymn in the following recitation:
sūtra 3 gives directions for ploughing
 the fields; sūtra 4: "In order that the
 wind may blow to him from the
 field, he should offer oblations with
 the hymn, through the Lord of the
 field" (R.V. IV. 57) verse by verse. He
 should murmur (that hymn); sūtra 5:
 "He should speak over the cows when
 they go away. the two verses, "May
 refreshing wind blow over the cow"
 (R.V. IV. 149); sūtra 6 directs that
 when the cows come home they
 should recite the rest of the hymn.
 He makes another em. śloka 1

of the hymn at III, 9.5: "the hymn,
 Refreshing wind' (RV. 10. 169) (he re-
 cites over the cows, when they are
 gone into the stable. These em-
 ployments of the hymn have
 all to do with cattle, and in
 it, a possible connection is
 hinted with the plough-cattle.

In the light of these sūtra-em-
 ployments let us now see how these
 verses stand in the other Śaṁhitās.
 II. of all the extant texts none con-
 tains our pratikā. At II. 7.4.17 is
 found a hymn in substantial a-
 greement with RV. 10. 169 followed
 by the formula ihā bhūtikā vā
hā etc. II. 7.4.18, among which that
 is mystical furnishes us such
 śāstras as the following: prachāmi

trā vṛṣṇo aśvarya itah, prachāmi
vācāḥ paramam vyoma --- so-
manam āhur vṛṣṇo aśvarya reto
brahmanī 'va vācāḥ paramam vyoma;

7.4.19. the following: aham ajāni
garbhadam āhan vāsi garbhadam

-- vṛṣṇā vānī retoitā reto daddātu
 etc, the general sense being in the
 line of the usual use; 7.4.20 is
 suggestion of agricultural opera-
 tions in such vācāḥ as these:

vā. iśn chācīsu vaṣo manāsmi
gavyāyai gavyāyai etad devā annam
uttai 'tad unnam addhi prapū-
gate; 7.4.21 is composed of a string

of formulas trānāya vāhā etc;
 in 7.4.22 agriculture is strongly
 hinted at in the formulas: sītā-
ya vāhā vītāya vāhā ---

uktāya sākā uktāya sākā
anuktāya sākā anuktāya sākā
riuktāya sākā etc. See the
 fourth prapāthaka end.

Is not the agreement rather close
 between the phrases cited from the
Saṁhitā and the ritual connections
 of the pratīka under discussion?
 We have seen that the citation would
 not suit the Rig Veda in its extant
 form, and that the citation would
 formally correspond with S. method
 of citing from VS. Could it
 belong to that collection for all
 that in view of a close connection
 of sense? Surely to quote the mantra
within the limits Ab. 10. 10. 10.
 has designated, I know not why,
 as the composers of the mantra

will show their thorough inapplicability to the ritual practice.

gā te agur sūrye rīco

dīvam ā tanvānti; raçmiḥhit

tā bhīr no adya sūryatā

rūcē jānaya nas kīdhi // 1

gā no devāḥ sūrye rīco

gōse āçvān yā rīcaḥ

śrīdāgnī tā bhīr sūryatā

rūcam no dhātā brāhmanā // 2

rūcam no dhēhi brāhmanāsu

rūcam rājanā nas kīdhi,

rūcam vīçvāsu çudrīsu

māyī dhēhi rucā rūcam // 3

tāt tvā yāmi brāhmanā vāndamānas

tād āçās te yānamāno hañi bhīh /

āhēdamāno varunēḥa bodhi

śrīrçānīsa mā nā āçāḥ vādmōsth // 4

(1) svarnā gharvāḥ svātā / (2) svar-

nārkaḥ śākhā / (1) śaṁḍā śākhā
śākhā / (2) śaṁḍā śākhā śākhā / (3)
śaṁḍā śākhā śākhā / (4)

We have seen that the pādas quoted from S. are in a rather loose connection with the memorial applications of the sūtras. This paper will generally undertake to show that even if the connections of these pādas should fit them more closely to some other ritual performance the mere word correspondences between the mantra cited and the sūtras would be more than ample for their rubrication in this connection. But it is now evident that the S. mantras given in full above are not in any

of any special fitness for this ceremony, but even of any accidental verbal association. The conclusion seems inevitable that the introduction of the mantra, mayabrahm etc. in these rites indicates a tradition, represented in I.S. alone of the numerous Sāṃhitās from which both G. and P. have drawn. This does not imply that G. and P. refer to a more original Sūtra, ^{belonging} to the rit trīya-śākhā of the Black Yajur Veda. It seems to me that it does strongly imply that ritual and literary mantras were in the fluent state contemporaneous, and that the subsequently fixed ritual, however careful, by harmonized by rigorous school

treatment, may not contain traces of the older period before literary or ritual redaction set in.

Winternitz also observes this correspondence between G. and P. and makes the following note on it: "There is no mantra in the Tāyasaṃgraha, Sainikita. beginning with the word mayabhūh. But this word occurs in the middle of XVIII, 45 a; the texts which he recites begin at that word and extend down to the end of the amanāken. It is clear that mayabhūh was intended in the original text, from which both Gāṅkhāyana and Paraskera have taken this sūtra as the Rik-pratike Ab. X. 169.1."

It has been shown I think that the matter is not so simple as that. The more probable statement to be made seems to be like this: The correspondence between G. and P. at this point shows a tradition concurrent with D. alone of all the Vedic texts now accessible. Whether we accept the alternative above presented that the RV. text in its present state is not the true place to refer this citation, or lean toward the solution just offered we equally commit ourselves to the position that the Sūtras are not harmonized in any point up to date with the Vedic recensions of the Upanishads to which they belong.

Value of the Sūtras for Exegesis:

It has been maintained that we now hope to derive some suggestions of value for textual criticism of the Vedas from the Sūtras. It is now to point out their value in Vedic exegesis. To do this will be a most easy task. We have but to mention the names of Hillbrandt and Bloomfield to call before Vedic scholars their brilliant solutions of some puzzles in the Rig and Atharva Vedas, solutions based on the ritual employment of mantras in such connections as furnished a hint of their motifs. Hillbrandt's solution of RV. 10. 18. 7 is thus summarized by Lanman in the notes to his Sanskrit Red.

er, 1888: "Höfcrandl, at ZM & S. XL, 708 f., shows plainly that this stanza, Uv. X. 18.8, belongs originally to the ritual of the "human" sacrifice. We discover the ceremony at ZM & S. XVIII, 269 f. and the "Sütra" at 1, 65 f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which Uv. 10. 18.8 occurs at A. V. XVIII, 3, 4. She is here to be used in the same way as the śūdrā in Tyāga navi-cu Śāntikāyama Grantha Sūtra XVI. 13. 13.

In this light, the logical connection of rādas ut with pādas ut hema śca n. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living,
Thou art the soul of him with whom thou liest.

Com. hiltier.

Quitting the embrace of hateful death
the queen rises and approaches him who
had already once taken her hand
in wedlock and now stands waiting
for her as a suitor once more. Up
on thus resuming her proper re-
lations of wife again, she is
greeted with the words:

To him who grasps thy hand, thy
suitor now,
As wife to husband art thou become
reiterated

Dr. Hornfield's work has been
in the Atharva Veda, - his suggestions
having been derived from the Kau-
gika Sutra belonging to that Samhi-
ta. In the American Journal of Phi-
nology, VII, 466. p. he has suggested

new translations or explanations of
"Seven Hymns of the Atharva, Veda." It
will suffice here to give a summary
of his treatment of one of these.

"AV, II, 27, has been translated by
Haber, Ludwig and Mill, and all
have treated it as a charm against
robbers of provisions pronounced for
the protection of granaries and
store-rooms. In the Kausika Sutra
38.11. f. the hymn is mentioned
in connection with a man's en-
try into the council (samaj) and
and its repetition is decreed when
he approaches his opponent in
debate. For retranslating the
-hymn from this point of view
strong etymological consid-
erations obtain and the hymn

thereby acquires a much more specific Indian color.

Further reasons for the Study of the Upanishads:

Besides these possibilities in the way of Vedic textual criticism and various further considerations have led me to the study of the Upanishads to investigate and make into Indian habits of citation, not to speak of the objects of citations, and the Upanishads offer a fairly accessible field for such an investigation. Up to the present time the following works have appeared in this field:

List of Upanishads:

Maatāyana's Upanishad

Sanskrit and Deutsch, herausgegeben von
Adolf Friedrich Stenzler. (forming the
third volume of the Abhandlungen für
die Kunde des Morgenlandes) Leipzig 1864.

Gāṅkhāyana's Gṛhya Sūtra, Sans-
krit und Deutsch, herausgegeben
von H. Oldenberg (in the fifteenth
volume of Weber's Indische Studien)
Leipzig.

Both of these belong to the Rigveda.

Das Gobhitaśrahyasūtra, edited and
translated by Dr. Friedrich Kuhn
Korjatal 1884.

Edited as Gṛhya Sūtra edited and
translated by Hermann Oldenberg
in the Sacred Books of the East Vol.
XXIX, Oxford, 1886.

Both of these belong to the Sama Veda,
the latter being an abridgement &
revisions of the former.

Parashūra's Ṛgveda Sūtra, Sanskrit
und Deutsch, herausgegeben von
Adolf Friedrich Stenzler, (forming
the sixth volume in the series
Uttara vedāṅga-sūtra, &c.

This Sūtra belongs to the Vajrasaṃhita
Sāmhita of the White Yajur Veda.

Āpastamba's Ṛgveda Sūtra, edited by
Dr. M. Winteritz, Vienna 1887.

Kraśyaśākin's Ṛgveda Sūtra, edited
by Dr. J. Hirste, Vienna 1889.

Of either of these has a transla-
tion yet appeared. Extracts from
their commentators are however

given in the published texts. It is cer-
tain that they are in a general con-
nection with the Black Yajur Vedas,
but they do not seem attached to any
particular Saṁhitā.

Sacred Books of the East, vol XXIX, con-
tains an English translation by Alden-
berg of Āvatāyana, Gāṁkhāyana,
Pāraskāra and Khāṅṅira.

The Nāṅṅika Sūtra belonging to the
Atharva Veda, and edited by Dr.
Maurice Bloomfield, New Haven,
1890.

Notes. = This work is not yet accessi-
-ble, but will be used for the re-
-vision of this study before pub-
-lication. =

Questions of citation in the Sūtras.

Quite important differences exist in the merely external methods of citation in these Sūtras. It may be said in general of the habit of citation that only the pratikas are cited when the reference in a Sūtra is to its own Sainhitā, but mantras that occur in other texts are quoted in full. Besides the mantra contained in the Sainhitās other material of this sort is cited by pratika that is not to be found in any extant Veḍa. Sometimes it may be found in Brāhmanas, Grantha Sūtras, or even other Grhya Sūtras, but sometimes it is

with a śloka or group of śloka.

The rule of Ac. G. Sū. for his habit of citation is given by Sumanā, after Stenzler, on p. 398 of his Sanskrit Reader: "If the entire śloka or stanza is quoted, the entire stanza is meant.

If only part of the first prāda is quoted, the entire hymn is meant. If more than a complete prāda is quoted, then three stanzas are meant."

In point of fact only the first two of these statements are of importance in Ac. G. Sū. for a group of three stanzas is always quoted thus with the words itī tṛoṇa. Other number groups in Ac. are quoted with itī dvābhyāni, itī catvārbhiḥ etc. Bāṅkhyāna quotes prātīkas with itī, hymns with itī sūktāni

and another, perhaps a Śānti
na, using however both 'iti trena'
and 'iti tishik' for groups of
three. This is substantially the
method of Vārasakāra and Ni-
raṇyakeśin.

Śobhita and Khādira are on a
slightly different footing. All the
mantra material and some of the
yaṅas was incorporated into a little
text known as the Mantra brāhmaṇa,
whose order corresponds pretty near-
ly with that followed in the Sūtras.
They therefore quote with a very great
frequency iti śānti śānti śānti with
either a bare 'iti', or 'iti ctayārcā',
'iti tābhyām' etc.

Āpastamba is on a footing
all his own. Only four or five

mantras and pauses are quoted in the text at all; we must go to the commentaries to find them. As an instance of his method we may take a few sūtras from the fourth khaṇḍak.

1. śubhāḥ śamaśtām mantrāṇāṃ
varān prahimṃyāt.
2. Tān ādīto dīrghyām ubhi mantrā-
ḥeta.
3. śvayāṃ dvitvā tṛtīyāṃ paṇḍ.
4. caturthya samikṣeta.
5. anṅuṣṭheno pamaśmanayā cā-
ṅgulyā darbhāṃ samṅnyo tṛ-
īṇā paṇḍā tasyā tṛīṇoṣ au-
staraṃ samṅnyā prācīnāṃ
nirasyāt.
6. prāpti nimitta ullarāṃ paṇḍ.
Let us now observe the treat-
ment of these sūtras in the com-

mentaries, but first a word about
the latter. The text of Īpaṣtanba is
provided with "extracts from the com-
mentaries of Haradatta and su-
darṣanāya." The first of these is
regarded by the editor as more au-
thoritative, and citations from the
second are generally intended
merely to supplement those from
the former. Now for the commentary
on sūtra 2: ādito dvābhyām p̄bhyā-
gra su gmanāte 't, itābhyām
abhi man trayeta whence we ex-
tract the prātika gra su gmanāte
= RV. 10.32.1.

in sūtra 3: t, tēyām ap̄t 'atthā, gman-
ity etam, a prātika to be found
only in A. 14.1.62. - the reading
itābhyām

on sūtra 4: ēghomecaṅgur' ity, oṅā calurthi,
and this pratīka is found in Pl., 10.8.149
and St., 14.2.11.

on sūtra 5: uttarāṅgajapṛā, idam a-
ham ity, stīna - to be found in Pl., 16.7.87

on sūtra 6: uttarāṅgacāin, ḥīvam rucān
to' tūtam - the pratīka of Pl.,
10.10.10. St., 14.11.46.

Now we should from these examples see
for the existence of a test parallel with
the sūtra containing both the man-
tra and ṅgajapṛā material therein
employed and such a test is actually
existent in manuscript. Now the ques-
tion arose whether it would be better
to incorporate in my study such
mantras for which the commen-
tary is my only authority, or leave
this until the publication of the

Mantra-prāthā, for that is the name of the text that functions in relation to śrāntamba precisely as the Mantra-brahmana does to the Gobhiliya Arhya Sūtra, except that in the latter case we may 'check off' the Mantra-śrāntamba by the aid of the bits of prātikas furnished by the Sūtra. The consideration that my work might lessen that of writing the Mantra-prāthā, which ought eventually to be done, decided me to collect from the commentaries as correctly as I could their evidence for the mantras etc, to be employed. In doing so I have adhered to the following plan: to collect where I could from H. the prātika assigned to 'ullarayā' etc, and

the more important numerical indications such as १, १५, १००, १, १५, १०० of H. joined me from S., and in no case to import into my collection mantras, yağuses etc. for which the Sutra text does not furnish the warrant of an uttara or some other form of specification, (where H. and S. differ I have occasionally reported from both.) Very frequently the Sūtra cites with 'uttarā' an indefinite number of mantras rendered definite by a number in the commentary. I have tried in my collection to include both of these variations.

From the examples above given it is plain that Āpastamba follows no particular school of any of the extant Śaṅkhīyās. This renders all

designations of the number of verses to be repeated for any rite very difficult of determination. Two verses were above associated under the pratīka śra śra śra śra śra. The Mantrapāṭha śra śra śra śra śra show what the second verse is for here the other Sūtras offer us no terms of comparison. An example where they do help us is the pratīka, 'yo pr thivī no bhava' cited with 'ullarā bhyām' #A. 19.11, a pratīka found at RV. 1.22.15, AV. 11.2.19. MS. 4.12.2. (S. 35.21; 36.13. RV. 1.22.16 does not elsewhere occur in the Vedas: is that the verse here employed or not? The ceremony in which it is used is the 'redescent' to two couches for

the winter, and it is sprinkled with the
sūtra: samhāyo lārahāyān sp. thivim
abhivṛgati, Ac, 11.3.7, employs RV.1.22.15
in the same ceremony as they sit down
on a layer of straw. At sūtra 11 he di-
rects that the following verse, RV.1.22.16
be murmured as they arise. The proba-
bility is strong then that the 'ity ut-
tarahāyān' of this verse in sp. com-
plures RV.1.22.15 and 16. sp. 11 16 16
the employment of two verses as hus-
band and wife regard one another
in a part of the marriage ceremony
and give the pratika sp. pratika trā.
This pratika occurs only in RV.
11.183. and a quotation of the two
verses supplemented by the state-
ment that the commentary states
that the husband repeats one of the

verses and the wife and then, will
serve to convince anyone that Ap.
had in mind the "two successive
lit. verses.

aparyāyān tvā manasā cakitānānī-
tupare sūtan tupare rībhūtānī - 1

ira ghaṇṇaṁ sva rajinī ra ā, a b
ira pāyasa pāyasa sūta akāma 114

aparyāyān tvā manasā dīdhyānānī
svāyānī tantī ghoṣe rādhnānā - 2

upa mān uccā puvatī babhūyāh
pa pāyasa pāyasa sūta sūtanī - 3

Spastambha's hymns (1.10.159,
vs. 1. is cited by its pratīka; vs. 2-4 with
the pratīka of vs. 2 and a specification
of the number of verses; vs. 5 and 6 each
by their pratīkas. There can be no
doubt that the Sūtra-kāra followed
a hymn of precisely the same

Some as 11. 1. 19. From these can be
inference is strong that for citations of
two verses, sometimes perhaps of more,
the RV. sequence can be relied on in
Āpastamba. For citations of large or
indefinite compass it will not be
found advisable I think to follow the
RV. sequence of verses. It must be un-
derstood however that all citations from
Āp. are subject to correction from the
Mauṣṭhāpāṭha, except where groups of
verses are concerned. However the com-
mentators may probably be relied
on, particularly as Brinton's, who
to have compared the extracts
from the commentaries with the
manuscript of the Mauṣṭhāpāṭha.

Reasons for Indexing the Mantras,

Yajures, etc., of the Sūtras:

So much for the practical process of citations in the various Sūtras. It has been implied in what has been already said that Mantras and yajures form the staple of citation. Sūtras ganas glosses, etc., are either quoted in full or cited by iratikas. In collecting the Sambhitā verses it was thought well to index all this material, and so get it in shape for future study. From this material it is hoped that clues may be obtained to the inter-relations and inter-dependencies of the various Sūtra texts upon one another. There is further a linguistic call for this

~~for this material~~ that I can not bet-
ter illustrate than by quoting from
the Jaigoula part of Śauntya, "words,
Verb-forms etc." Under 'Veda' (V) are in-
cluded only the four books of the
Rig-Veda, Sama-Veda, and Atharva-Veda.
In strictness, certain passages of the
Atharva-Veda should have been excluded
as being in prose and śukla-
like; and what is of much more im-
portance, the older and better part
of the mantra-material in the
various sambhitās of the Yajur-Veda
and the Brāhmanas, and even in
the Sūtras, is quite as good Veda.
As most of the śukla-mantras are
it were as parts of the Rik. In the
present condition of things,
however, it did not seem to me

practicable to draw the division line otherwise than in the partly arbitrary way in which I have drawn it. When the mantra-material is collected from all places and compared as it by all means ought soon to be, it will be possible to use the term 'Veda' in a more exact sense, both inclusively and exclusively — though I know what is naturally and what is in an artificially antique style a definite separation will probably never admit of being made.

The material that I have collected then will serve as a part of that larger collection that must soon be made.

6
mantra scattered about in various works of Indian literature. Sanskrit is to the world ever under a debt of gratitude to Prof. Whitney for his labors in to the fruit of which we all have entered. For my part I have been glad to show my gratitude by the work of collecting such an index as he has indicated for the Sutra literature.

In the present study the mantra material of the Rigveda has been my special object of attack not merely for the greater intrinsic interest that the Rigveda excites, but because of the greater security of investigation in this field due to the possession of the

necessary materials. Investigations in other fields will however admit of being made on the basis of the index herewith offered.

The Applicability of the Mantra to
the Ritual Practice:

We have seen by the citations already given from the *Pañc. Upan.* are quoted in all the *Satras* to illustrate rites and ceremonies. It is now before us to investigate the relation of such citations to the ritual practices with which they are rubricated. To a more subjective and creative task than this a man could hardly submit himself.

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self. In modern literature, of a general nature we are often aware that illustrative quotations do not illustrate. This will be found even more abundantly the case in the literary field under our present investigation. The aptness or ineptitude of quotations will be a point also on which few people will be found to agree. In submitting them the classification I am about to make I do so fully aware of the likelihood that many persons will not be able to agree with it, or rather will not agree with my tabulation of the examples according to the classification indicated.

In the Sūtra quotations of mantras (Sautramantras) contained in the Ṛg Veda I distinguish the following conditions of applicability, or, as it may be, of inapplicability:

I The mantra has only a general application and would serve on almost any conceivable occasion as well as where we find it employed. To this class entire hymns are particularly apt to belong, but single verses or small groups of verses are also referable to this class. The following examples are submitted in general illustration:

RV. 1.22.16. ato devā avante mah-
 employed in RV. 1.22.16. in the
 many of 'redwood' & 'green high'
 coaches, with these words they rise
 from the straw strewn ground on
 which they had been seated:

"May the gods be gracious unto us
 from that (place) whence Visṣṇu
 strode with Pṛthivī's seven powers."

RV. 1.24.11. tat tvā yāmī. This verse
 is recited at P. 1.2.8. in setting up
 the house fire attendant upon
 making Agni oblations to the Agni
dhya dhya dhya: "For this I come to
 thee delighting thee with songs,
 this seeks one that worshipeth
 with havis; without anger, "O
 Varuna, do thou regard us here,
 wide ruling one do not any hurt

to our life."

RV. i.43. (belonging to the group of Śukra Śuktāni - RV. i.43, i.114, ii.33; vii.46, VS. adhyāya XVI) - rubricated with, (1°) Ṭ. 2.0.8 where it is to be murmured in the offering to Śzāma; (2°) Ṭ. 3.0.2 where one of the quarters of the horse is to be offered, in the 2^d ṛ. ceremony to Śzāma; (3°) Ṭ. 3.8.13, the same; (4°) Ṭ. 3.9.6. where it is employed in letting loose a bull, and (5°) Ṭ. 3.11.6, the same:

"What unto Śukra, most, most gracious and strong, shall we speak (that will be) most auspicious to his land, (11)

that for us, Aśvite, for our herdsmen and for our cows and children may make abundant Śzāma. (12)
that Mitīa, Vṛṣṇa and

Rudra may take notice of us, and all
the gods with our accord? //3//

Unto the song-lord, the sacrifice-
lord, Rudra, that hath mitigating means
of healing, that is benevolent of
health and wealth in come. //4//

Who like the shining sun, like
gold doth gleam, best of all the
gods, and wholesome. //5//

Welfare doth he make for our
sticks, good paths for us, and
cure, for men, women and cows. //6//

~~Business of wealth~~
(the wealth) of a hundred men, great
glory for manly prowess. //7//

Let not those overcome by Soma,
let not our enemies make us go
crooked, in wealth, O Indra, give
us a share. //8//

? The offspring of thee the immortal
 one in the highest-house of right-
 do thou that art head in the fam-
 ily-seat, O Soma, long for them,
 and know that they worship thee,
 O Soma, // 9 //.

It may be objected that this hymn
 bears a rather specific relation to
 the ritual practice, but one would
 scarcely press this objection if he
 remembered that blessing in re-
 spect of cattle is a commonplace
 of almost every Vedic portion.

RV. 1.50. id u tyam jātarādasau:
 rubricated with Ag. 2.7.15 where the
 people arise from the couch in
 the ceremony of redescend; with
 Ag. 4.6.18 where it is addressed
 to the sun after an expiatory ritual

For the death of a year; with. C. 1. 1. 1.
 in worshipping the sun previous to
 the vacation of six months and a half,
 and at A. 1. 9. 9. in the commemorial over
 the student's departure for home.

"Upwards do his beams bear this di-
 vine Gāta vedas, Sūrya, to behold all
 things. // 1 //

Like things the stars glide away
 with the starlight, for that Sūrya
 over all lands shines. 20

His rays and his beam bear to-
 holden the icaps like shining
 fires. // 3 //

Swift, all beholding, light form-
 ing as then to Sūrya, then Sūrya
 is to the world etc. // 4 //

Toward the races of the gods,
 towards men thou risest, toward the

whole heaven for (our) beholding. // 5 //

With whom (i.e. with Sūrya?) for (thy) eye, O gleaming one, O Varuna, thou dost behold him - that is busy among men // 6 //

Thou goest over the sky, the broad expanse, measuring out the day with thy beams, beholding the creatures, O Sūrya. // 7 //

Seven sorrels to thy chariot bear thee, O divine Sūrya, thee, O the flaming hair, thou far seeing one. // 8 //

Sūrya hath set a hundred shining daughters to his ear, with them of his own picking he sees. // 9 //

He beholds all of them in the highest light; a god among gods, Sūrya-hair we come to, the

highest light. //10//

Rising today, & thou sick in, find
the pleasure of the day, of the day,
disease sat of my heart and your
die play. //11//

Some may be pleased to find
my judgment have I put some
now upon the 2 allowed (birds)
do I find the promise down. //12//

Here Feliza has been up with
me higher & night, but that late
some more subject, but you not to
say of to know that I am
//13//

Some may be pleased to find
to the view an instance of
general application. This to
is addressed to the men in

~~in~~ the ritual practices, but there is an inherent and undeniable connection between the rites in which it occurs and the hymn itself.

RV. 1.1.1. Samā soma mahe: rubricated with A. 1.25.7 where a reference is made to the wife's recovery from child-bed - in a sort of friendship to the child's maternal stars.

"Then, O Soma, unto old and young that needs they saw a portion, first give - strength then give it for living."

RV. 2.21.6. indra. cresthāni: rubricated with A. 1.15.3 where it is employed in touching the shoulders of a new boar

child in the ceremony for the pro-
duction of public prayer with Ps. 116.
where it is murmured in a child's
left ear on the father's return from
a journey; with Ps. 142 where it
forms part of the daily recital,
and with Ps. 31. 16. where the re-
turning Sicut erat. repeats it
in the same manner from the cha-
pit.

It is also used at some fu-
nerals and at the use and process
of a will unto us, a bundle
of wealth, safety of body several
uses of spirit, and at the
of days.

The very variety of applica-
tion at the latter end of
this verse is testimony enough

to the in general situation of
 their situations. The employment
 in Ac. 1. 15. 3 is indeed giv-
 ing a sort of special aptness
 to the recurrence of the notion
 'intelligence' in both crowning
 and verse.

Ac. 1. 15. 10. uena pra gandhi
 rubricated with Ac. 1. 15. 3 where
 it is employed in touching the
 shoulders of a man to be held,
 and with P. 1. 18. 5 where it is the
 text the father quarries in
 the world's right in the
turn from a journey.

"O us forth furnish, O Hagha-
 van, Anusker, O Indra, of thy great
 and all-embracing wealth;
 to us a hundred unknowns' living

grant, to us many heroes furnish
(India. or the full cheeks."

Ab. 14. 12. 4 and 5. yaq. vid. dhi. ti. 'na. a. a.
cit': rubricated with C. 1. 27. 7. where
they accompany an oblation in the cere-
mony of India a habe with solid
food for the first time:

"Whatever we have done against thee,
in human fashion, O youthful one,
tho. ignorance we committed, every
fault, kindly make us sinless
in respect of Aditi, pardon our
sins utterly O Agni. 14/1

Out of great sin, O Agni, out of
the prison chamber of gods and
mortals (says us) - let not us that
are thy friends be ever hurt, fur-
nish to children and grand-
children wealth and health 10/1.

CV. 4.31.13. kāyā naḥ ei trā:- These verses are employed when the husband, having unloosed the bride touches the ends of her hair, G. 1.16.6; in the expiation ceremonial after the ḥavirā rites, G. 6.3.12, and is murmured after the worship of the 'father', G. 6.6.14.

"With what help shall the righteous-
sent one appear unto us, an ever-
quickening friend, with what
mighty troop! 1111

What true-man, most generous
of the drinks will go! The drunk
on the (Soma-) sap to destroy even
established good? 1211

Do thou kindly be for us a fo-
rower - in thy friendliness, friend
thou - with a hundred helps. 11311

These examples will be enough to
prove the correctness of setting up as
the first member of any class i-
fication those cases where the ci-
tations are of a general applica-
bility.

II

There are further cases where
the appropriateness of the quotations
is more specific, but between
the opposing poles of general and
specific appropriateness lie a
number of instances hard to
formulate in either extreme.
Illustrations of such intermediate
cases need not be made here.
Later when the classification
comes to be generally applied
such instances will be disc-

noted neither by the numbers I
or II. I will by the letter A.

In the illustration of class
II some difficulties will, must
as of a nature that may be
here set forth. Sometimes the
mantra cited seems to have an
influence on the subsequent
ritual act. I mean that the
applicability of the mantra is
so obvious that its own etymology
must have been at first general,
and a subsequent specific
ritual practice was developed
in conformity with the suggestion
in the mantra.

RV. 1.22.15. syonā prthivī no bhava.
will furnish us a good in-
stance of this. This root is

very extensively invoked: Ap. 17.3,
 the householder touches the spot made
 ready for the new house; Ap. 19.11, they
 touch the earth at the 'redescent';
 Ap. 22.16 in case of the breaking down
 of a chariot they touch the earth;
 Ap. 23.38 with 'Sinnam' to a boy
 of Shan, Ap. 23.24, 3.22, 5.2, 5.3,
 6.4, 8.4, 11.2, 17.5 - all the same. Ap.
 1.27.9 the infant is set down on the
 grass in the 'feeding with solid
 food' ceremony, and Ap. 3.1.16, the
 departing student ascends
 from his chariot - all with this
 verse:

"Be soft, O Earth, a thousand dwell-
 ing, furnish us a great protection".
 All the ritual practices above given
 amount to touching the earth

or else a layer of straw spread over it for the purpose. The spreading of the straw may have been due to the influence of the word kyonā that comes first in the pratīka. On the other hand one might well claim that the ritual act is natural and antecedent and the verse, though generally appropriate was drawn in for 'kyonā'.

Rv. 10. 85. 24-25. pra tvā anirānā: furnishes us a very good example of secondary ritual development from the appropriate mantra: with these verses Ap. 5. 12 looses the halter from the bride's neck, etc. 1. 1. 11 looses the wool tufts from her hair; G. 1. 15. 1. offers a per-

the natural usage of these verses, without any second hand rule. it act, ~~and~~ ~~the~~ ~~bride~~ ~~on~~ ~~her~~ ~~departure~~ ~~from~~ ~~home~~:

"I loose thee forth from Varu-
ma's fetters wherewith he has bound
thee, Savitar the propitious; into the
land of good sons and good luck. // 25th.

North from here I loose thee,
not from there; well fastened have
I made her there in order that
she be generous and may be of
good sons and good luck. // 25th.

Whatever may be meant by
Varu-ma's fetters it must be
agreed that they refer to the
moral and not the external

sphere, — ritual obligation perhaps, or virginal chastity, and wool-hutts and halter are an ad hoc symbolism adapted from the words varmasaya jagād of 25.24.

On the other hand the ritual act is obvious and natural, and unprecedent to the rubricated verses. No better example of this can be offered than the tree śr. 10.9.13. āro ri āha ma āha a was extensively employed passage, always accompanying an application of water — by sprinkling or pouring: Ap. 12.6, at the student's final bath; Ac. 2.8.12 in examining the site of a new house, 2.9.8 in 'appeasing' the house, 4.6.14

in going round the fire at the burial ceremony; P. 1.8.6 in the marriage ceremony, 2.2.14 in initiation, 2.6.13 at the student's final bath, 2.14.21 after 'clawing away' serpents, 3.5.4 in setting up the water barrel; G. 3.1.4 at the student's final bath; H. 1.20.2 the same, 1.21.5 at the wedding ceremony, 2.18.9 at the cessation of Vedic study.

"O waters ye are wholesome, do ye now set us in strength for seeing great joy. ||1||

What is your most beneficent part of that give us here a share like loving mothers. ||2||

But, have we come to that place of yours for which we baptize ourselves, 'tis ye, O waters that do bring us forth. ||3||

The ritual practice in all these cases is nothing but a symbolic purification with water, and ~~being~~ 'baptism' in the old Hebrew ritual being similarly applied to things as well as persons.

We have seen within what extremes of adaptation the application between the ritual practice and its substituted mantra runs. We must now examine some examples of this class, and these will be taken quite at random from the treatise book as the examples of class I were taken from the earlier books of the Sain'hita.

Rv. 10.9.14. gauri no devis at histayaj:

rubricated with Ac. 4. 7. 11 where water
is poured into vessels in the grad-
atā ceremony.

"For luck and help let the divine
waters be for our drinking, luck and
health let them flow to us."

NV. 16. 30. 12 āpo sevātā, rubrica-
ted with P. 3. 5. 3, where it is repeated in
pouring water into the water bar-
rel after it has been set up.

"Ye waters, rich in wealth, ye pos-
sess goods, ye bring us good insight
and immortality. Ye are the nur-
sers our wealth and blessed off-
spring. May Sarasvatī give strength
to him that, traces to (Berg's
Berg's translation.)

NV. 11. 113 - rubricated with
Ac. 3. 12. 13 where the parvāta

repeats this hymn in looking upon the king made ready for battle.

"The swift one that is fierce like a wild steer, a most strong warrior to excite men, the only hero, loud roaring, never stumbling, hath conquered a hundred hordes at once - has Indra. //

With him that thunders, never elaps but conquers, that is hard to turn in battle, and is steadfast - you will win conquest and win battles, O men, with your arrow-armed horde, // 24.

Rightly with arrow-headers, river-bearing (troops) Indra will conquer of combatants, Soma

... will be hurt with his projected
(darts). 11311

Behas, rats fly, hitler with
the chariot, staves of Takasei,
... of enemies, break-
ing through harder ...
... to ...
... to the ...
...

... power, ...
... upon the war chariot,
... 11511.

This closer of stalls, hummer of
cows, thunder around, conquering
his road, breaking into pieces

with his might, this Indra is fallen,
quit yourselves like men, as his
"friends take your hold, 16!!

Above the stalls with might
uplunging, a hero without compo-
sion, with the might of a hundred
is Indra; hard to shake a winner
of battles needing not flight - let
him flourish his maces in the
cabin. 17!!

Indra is their leader, Brhaspati
let Dakṣiṇā, Sacrifice and Soma
go before; of the indestructible, vic-
torious armies of the gods let the
Maruts go at the head. 18!!

By the Maruts, of Rāga nature,
of the Adityas and Maruts the might
is fierce; of the great-minded earth
shaker, the Maruts, etc. 19!!

The original of 1791

... of my horses, O Nitra-slayer,
arouse the cavalry's steeds - let the
noise of the conquering chariots
and...

... Indra (show protection) - let it
be our arrows that conquer, let
our warriors be above, O gods pass
us when we are in peril...

... and seizing their limbs of the
to make a journey, journey and
burn into their hearts with
flame let our enemies be pur-
sued by blinding darkness 1792.

... to fight and conquer ye men,
Indra show favour to us...

action, if force be your arms that

RV. 10.145. is subverted with
 *Ap. 9.6. vs. 1. is employed by a wife
 in digging the "pith" plant for
 a love charm against her rival:

"I dig this herb, a herb rich in
 power by which one overcomes rival-
 ams by which one acquires her hus-
 band." ||||

Vs. 2-4 are addressed to the plant
 after it has been dug:

"Broad-leaved and lucky, god-sent and
 efficacious to thee I have given
 my rival afar, make my husband
 rich." ||||

I am full of might, O mighty one, and
 mightier than the mightiest, and she
 that is my rival is weaker than the

W. 3. 11.

I do not take her name nor is she
giving to this man, far and very far
W. 5. is repeated as she binds the split

roots of the plant upon her arms:

"I am the winner, and thou O plant,
do wrap me to win, both of us being
powerful let us overpower my rival."

W. 5. 11.

W. 6. is repeated as the wife wraps her
arms about her husband:

"I set upon thee the winning one
the ever powerful one I push upon
thee, let thy mind run to me
like a cow to her calf. like a
stream in its bed. W. 6. 11.

W. 10. 15. 5 pari me gāṃ anṣata :
rubricated with the 10, 15, 5. by the

expiatory ceremony after the death
 of a family. - In particular a part
 is to rise while others go around the
 fire with bull's dung and a contin-
 uous stream of water - (a tawny
 bull's dung is to be used - the
 one, and another.)

Then having done all that can
 be taken him round the fire, & the
 gods have rendered praise: who ven-
 tures against them?

Rt. 10.165. devāḥ kapotāḥ; rubri-
 cated with Ag. 3.7.7, and G. 5.5.2, and re-
 peated in case a dove (or owl) fly up-
 on the house.

"Ye gods if a dove sent to seek (some-
 thing, as an offering - of sacrifice) has
 come in, to him we sing, and make
 expiation: we give to be bled and

quadruped, 1111

In kindness at the door to see
a harmless bird, O gods, in our
presence let him the miss receive
in our oblation; let the winded ar-
rows turn aside from us. 1211.

Let the winded arrow pass harm
us, an unattaining fool it sets
in our hands. To flourish to cattle
and men, let the dove do no harm
long to you. 1311

When he had done the sacrifice,
if the dove sets his foot in the fire
(-place), - a sacrifice - sacrifice
- he was sent forth here - to Yau-
-be honor, to death. 1411

With a stick drive the dove to fly
away, ye birds rich in food had
around the hearth at eating, all

misfortunes, ~~to~~ ~~be~~ ~~set~~ ~~the~~ ~~swift~~ ~~one~~ ~~fl~~ ~~u~~ ~~o~~ ~~w~~ ~~a~~ ~~y~~. ~~10~~.

RV. 10.166.1. ṛābhāṁ mā sama-
nānā: rubricated with: hp. 2.6.13
here one approaches the assembly.
"I bull among my cows, superior
over my rivals, a slayer of my ene-
mies make me, a splendid pro-
tector of my cows."

RV. 10.184.1. visṇur yonim. icā'rayate
rubricated with: hp. 9.13 where the
wife is addressed by the husband
after the appearance of the ṛābhāṁ
in stū; Ab. 4.15 where the husband
blesses his wife; at. 1.2.13 at the ā-
śīd; Ś. 2.5.9 the same; C. 1.22.13 in the
'parting of the hair upwards' she drinks
fried grains in water; H. 1.25.1 in
'the wedding ritual previous to the

prayers for 'conception of a male'.

"Let Venus order the womb; and
adorn thy practices, 'Maya' practice
in it thee, 'bhāta' set a footus in it."

III

The two classes already discuss-
ed are just what we should expect
in the quotations made by any re-
ligious rubric. We now come to a
more characteristic class where
the mantra cited is utterly out
of relation to the ritual practice
and the only motive for the cita-
tion is the similarity, or identity,
of some single word or notion
in it with the sūtra, but ac-
cidental to the mantra.

The first example that I

shall mention for this class is one whose author, Wilfrid M. Jones, was suggested in his translation of G. 1. 15. 3. where the rubricated verse is

W. 1. 15. 3. at 4. 11. 12. unusual double.

They have eaten, they have gotten drunk, they have shaken off things war to us; they have rendered praise, they of self light, inspired by their words of praise, gave up to "Praise thy fallow pair".

In G. 1. 15. 3. this verse is spoken by the wife as she smears the axe with clarified butter, previous to departure for the wedding journey.

The point of the citation, if point we may be allowed to call it on the principle of locus a non succedo, is in the resonance between

akṣa 'they have eaten', and akṣa, 'at
it'.

This verse is also rubricated with Ac,
4.1.26 where it is repeated at the Crād-
dhā ceremony after the 'father's' are
'satiated'. The object of this citation
is not easy to decide upon. If we
hold that the real point of the verse
is a prayer to Indra to come in re-
sponse to the sacrificer's offerings,
we must refer the citation to the
same class as that in the 6. ritual
usage just described, the notion,
'satiated', in the sūtra attaching
to that of 'they have eaten' in the
mantra.

It may be thought that the pro-
minence of 'akṣa' at the head of
its pratika is responsible for

these citations, and there are a few other examples that glance in the same direction, but we shall see that in other cases the 'joke' (we must dissociate the term 'joke' here from comic intention on the part of the speaker, as it is in fact mostly always from comic effect upon the hearer) is to be found in very different portions of the verse; e.g.

M. 5.47.3. ukṣā samudrah:

It fell, ~~unseen~~ ~~as a~~ ~~stone~~ ~~and~~ ~~fell~~ ~~into~~ ~~the~~ ~~dwelling~~ ~~of~~ ~~the~~ ~~old~~ ~~father~~ ~~has~~ ~~he~~ ~~entered~~; in the middle of the sky, set he is a 'pictal stone' (premir agnā); he strode through the ends of the atmosphere ~~in~~ ~~the~~ ~~skies~~.

Ab. 3.3.10, an 'unvoiced stone' (abhy
astane aymānam) is located under
 the ginnale of the new house
 with the word 'unvoiced' and
 'stone' in the same line. The
unvoiced the stone is to be
in the stone. To see the actual prac-
 tice has this highly poetic de-
 scription of the sun been drawn

IV. 4.39.6. Dadhikrāvan akārisa
 furnishes us a striking example
 for this 'punning' class of quo-
 tation:

"Dadhikrāvan hau I praised, the
 victor's stead of our flour, flour
 let him make our mouths, our
 lips let him extend."

This verse is rubricated with 3.3.7.
 where the pupil after learning

the Savitri at the beginning of his course of study eats curds; with P. 2. 10. 16 the same; with G. 1. 17. 1. where the bridal pair drink curds together with this verse; with G. 4. 5. 10 where the ritual act is in substantial agreement with S. and P. above. In all the cases the specific ritual act is eating curds (da-
dhi). The only forms from the stem dadhān (dadhi) in RV. are dadhnā³ and dadhnd's, and none of these offers so good an assurance as Da-
dhikrāvanah, and they all occur outside of the prāṭika of their 1. 1. 2. 6.

RV. 1. 6. 1. quṁzanti bradhman:
 "They (the Maruts?) yoke the ruddy
 sun-steed that moveth about the

standing parasit; yameth the light
in the beams."

At Ap. 5.20 the bridegroom 'yokes'
his steeds with this verse.

At Ap. 5. īam īam.

"Do thou, O Brahmanaspati, O Soma,
O Indra, - do ye protect this mortal let
'Dakṣiṇā' protect him from evils.

At G, 2.12.16 the teacher recites
this verse in reception of a student
'parting gifts'. If "Dakṣiṇā" has
here a different meaning from the
later one of 'sacrificial fee' ('bak-
shush', nearly) this is another
example of the 'punning' class.

At. 1.30.7. yoḡe yoḡe

"yoḡe yoḡe (yoḡe) is sum, let
tho, the powerful one, Indra we
summon to aid his friends."

At *Ap. 5.20 this verse is employed in addressing the span that draws the wedding chariot. The citation is 2. This refers to the words ५३३ ५३३

PV. 1.82.5-6. yuktas te aste dukṣināḥ:
"yoked to thy right span they follow
O Gatakrute, with this chariot unto thy dear 'wife' go, drunken on Soma sap - Goke, O Indra thy follow pair. //5//

I 'Goke' thy married pair of fallow steeds with a prayer; proceed forth, thou guidedst them with thy hands; see me passing harassments into isolation. With husan, O charioteer, and with thy 'spouse' hast thou gotten drunk. //6//

It is to be the bridgemen 'sammers' the two bulls for the wedding journey with this verse. The reason for this

misapplication is scarcely less obvious than the madhu.

RV. 1. 96. 6-8 - the 'quadrumate' verses:
"Honey let the winds (blow) to the righteous
one, honey - pur the rivers, honeyed let
the birds be, //111

Honey let night be and the dawns, honeyed
the atmosphere of the earth, honeyed
be the sky our father, //1711

Honeyed be our tree, honeyed be the sun,
honeyed be our cows.

RV. 24. 18 and RV. 2. 21 are the first verses
in the RV. in which the 'subjoined' the
gift of immortality is mentioned. RV.
1. 96. 26, and RV. 4. 6. 6. are of these
verses at the gradhā offering to the
'father' when it is seen that they,
(the Brahman?) are patia to S. In both
cases the word 'madhu' is, I take it,

reconsidered for the situation.

Rv. 1.113.16. ind irbhvam jivah :

"rise up alive, life has come to us, darkness has gone away, light comes, has cleft a path for the sun's transiting; we have come where they rest in the day."

It is 4.18.11 they 'arise' from the layer of stone in the occurrence of a word with this verse: the signum is one to Ugas and the application would be specific, perhaps in a different ritual employment, but here, it occurs to me, it occurs simply for the notion in 'ind irbhvam'.

Rv. 1.113.17. gauri rakshami pitasta :

"You put on clothes greasing with fat, your penus are not other, because there you'd kill unrighteousness, in righteous

ness, O Mitra and Varuna, ye hide".
 At Aq. 3.8.9 and G. 3.1.6 this verse accompa-
 nies the putting on of 'new garments'
 by the student who is departing from
 his teacher. The words 'rastrāni, 'ūrasā'
 are mainly connected with the initiation.

At. 2.23.1. gaṇānām tvā.

"Here we call upon 'host-lord of hosts',
'Savior of Kavis, the most glorious and pre-
 sident of Brāhmanas, O Brāhmanaspati unto
 us hearken, with assistance sit down
 in our house".

At G. 2.2.13, this verse is employed for
 the initiation of those disciples of a
'host' of such sort; it is employed
 it in initiation with no specific
 ritual act. The word 'gaṇānām'
 seems accountable for the initiation.

2. 6.

RV. 2. 33. 11. stūhi grubāim gralasadām:

Praise the famous youth seated in the warrior's chariot seat, a fierce sayer like the dreadful mryga (!); being praised O Indra do thou be gracious to thy singer, let thy shafts be other than his."

This is implied ~~in RV. 2. 10. 10, 10b.~~
The stūhi grubāim gralasadām is the disagreeable voices (vācāh) of deer (mrygasya)

Note. = I know of nothing that would render the cry of deer ^{disagreeable}, nor can I find that deer (gazelle) has any cry. I suspect that mryga does not bear in the sūtra its usual classical sense. The significant part of sūtra 4 is "mryga in amara apāna vācā grubāim" and of sūtra 10 "mrygasya" (see amara apāna vācā grubāim) and I rather think that mrygasya here means a 'bird of prey', in contradic-

cakes and songs, O Indra, do thou give delight to in the morning."

At 4.3.3.6, they partake of parched corn at the annual resumption of study with this verse; at P.2.14.7 oblations of grain are offered with this verse in the gravanā ceremony.

At 6.44.21 ṛṣā ṛṣi :

"Thou art the bull of the sky, the bull of the earth, of the rivers and glaciers, O bull, the Indus, sweet for thee the bull, a sweet drink, a honeyed drink for thee the best one"

At A. 2.2.2, this verse is employed when grain is put into the wife's hand in the puṁsavāna (ceremony for begetting a ṛṣi) and ṛṣi is taken to be responsible for the whole situation, for the nation of ṛṣi manuṁṁ,

is very powerfully conveyed by verse.

Ch. 1. 1. 1. śrīrājanī, śrīrājanī, śrīrājanī;
"To shape after shape u. pattern (or im-
age, pratirūpaṅ?) he became, such was
his shape so holding, when by his
charms to many shapes attained,
ten hundreds of fellow horses were
yoked for him."

At 1. 1. 2. 7, the bridegroom gives the
bride a mirror with this verse. The
"śrīrājanī" is a name for a shining
shape after shape, and this, I appre-
hend, furnishes the suggestion for
its employment in the betrothal
of the bride.

R.V. 8. 91. 17. śrīrājanī śrīrājanī;

"In the 'holi' of the chariot, of the car, and
of the yoke, O Gatakratu, O Indra, thrice
cleaving Apātā, thou didn't give her a

... the case.

At G. 1.15.6, the wife cuts a branch of a fruit bearing tree in the holes of (the script -) Yajna with this case: at G. 4.8, the husband employs it in pulling a script mantra as a rod. The script mantra is obvious in either case.

Note: the pratika actually given in G. 4.8 is वेनसम, phenasas, the RV. verse runs ke rathasya ke nasas, and the ke nasas of G. must be a mantra not essentially different from that of the RV. It would be interesting here to know what is the mantra stanza given by the Manu Smriti.

RV. 10.53.8, agmanvati riyati: substituted under different conditions elsewhere, occurs at G. 4.6.13 when

the practitioner teaches the Stone employed in 'kicking off' the corpse in the funeral ceremonies.

Among 'stories' the river flows, hold fast each other, arise, come forward O friends; yonder let us leave whoever may be unkind, let us go for our sweet hearts to the mountains.

IV

In the fourth and last class of citations the mantra is adduced as furnishing a warranty for belief, and is in much the same condition as legal citation before the courts in our day, besides presenting a close analogy to the use made of the Bible in the ancient and modern literature of the East and West.

are the true source for this form of quotation, but in the Sātras I find a few traces of it.

A statement of the varieties of worship is made at the opening of Āgnyasūtra 1.1.24, and Āt. S. 11.5.

śukra: the various ways of worship is quoted:

"The mortal who with a piece of wood or with an oblation or with knowledge worships Agni, who with meditation worships Indra & offering his sacrifice etc. This too is thus explained as follows: "he who only puts a piece of wood (or the fire) full of belief should think: 'here I offer a sacrifice, attention to that duty'." It is further explained that burning also will give satisfaction to the gods, and

R.V. 8.24.20, aghorudbhāya gāme etc.
is cited in proof of this statement:

"Go him who does not keep away from himself the cows, who dwells in the sky, speak a wonderful word, sweeter than ghee and honey."

- which is explained to mean: 'This my word sweeter than ghee and honey is satisfaction (to the god), may it be sweet to you'.

R.V. 6.16.47, ā te aqua rācā havi etc.:

"to thee, O Indra, by the gift of offerings, we do to thee offerings by our hands; now thou art to oxen, bulls and cows." -

- which is interpreted: 'They are my own, bulls and cows (which I offer to the god) they were studied this text, reciting it for themselves as theirs' (Svāthya).

The Sūtra here refers to the latter portion of RV. 8.19.5: "He who (worships Agni) with adoration offering rich sacrifices" which is interpreted by the Brāhmaṇa declaration: "Verily also by the performing of adoration (the gods may be worshipped); for the gods are not beyond the performing of adoration; adoration verily is sacrifice."

Ap. 2.14.26 furnishes one other example of the class of citations now under discussion. RV. 10.112.6 mogham annam vindate pracitah:

"In vain the fool finds food, I speak a truth: it is his death, he does not have his comrade nor a friend, alone to suffer is he that ate alone."

The ritual practice for which this verse is cited as the warrant consists in

throwing some food on the ground for the dogs, dog-butchers and birds, at the Vijaya sacrifice.

Thus much for the establishment of some very general types of citation. It now remains to present all the Pl. mantras, and this I shall do in their Saṁhita order, with indications of the classes to which the citations are referable. It has been stated above how subjective this process is, and as I have myself found it very difficult to determine to which class some of the instances cited to be referred, shall not wonder if you may be found to disagree with my own applications of the citations to the classes posited for them. These classes and the methods of reference

to them are as follows:

I General Applicability.

II Specific Applicability.

III Punning, Assonantal Citation.

IV Warranted Citation.

A = I or II

B = I (II) or III

2V. 1.1.1. Ac. 3.5.6. II; G. 4.5.7. II.

1.1.3. G. 1.20.5. A.

1.6.1. Ap. 5.20 III

1.10.12 Ap. 4.8. B; 11.22 (?) I

1.12.1. Ac. 1.11.2². II

1.16.6. Ap. 20.1. III (?) ? H. 2.8.2

1.17.5. G. 2.12.16. III

1.17.6. Ac. 1.22.13 A; Rh. 2.3.34 A; S. 2.2.21;

3.248. A²; P. 2.10.11 A; G. 2.8.1⁴ A; H. 1.8.16;

2.18.3; 2.20.9 A³.

RV. 1.22.15. Ap. 17.3; 19.11²; 22.18³ II; Ac. 2.3.7. II; Kh.
 3.3.24 II; G. 3.9.18 II; P. 3.2.13 II; G. 1.27.9;
 3.1.16; 4.18.4 II³; H. 2.17.9. II.

1.22.16. Ac. 2.3.11; 2.3.12 I²

1.23.7. Ac. 1.22; G. 5.2.6. II²

! 1.24.6 G. 2.13.8. (The commentator)

1.24.11. P. 1.2.8. I; H. 1.3.6; 1.8.16; 1.9.7; 1.17.6; 1.18.6;

1.19.3; 1.26.14; 1.27.1; 1.28.1; 2.1.3; 2.2.2; 2.4.10;

2.5.2; 2.6.2. I¹⁴

1.24.14. G. 5.2.4 I.

1.24.15. G. 3.1.2² III; G. 3.4.23 III; G. 1.2.1 I;

2.6.15 III; G. 5.2.4 I; H. 1.9.10 III

1.25.19. Ap. 23.7. I; P. 1.2.8 I; G. 5.2.7 I; H. 1.3.6

etc. (cf above 1.24.11.) I¹⁴

1.27.13 G. 1.4.2. I.

1.30.7. Ap. 5.20 III; 11.4 I; 11.6 I; H. 1.4.11. I.

1.30.13 Ap. 10.10² I

1.31.10. G. 1.9.5. I

1.31.16. Ac. 1.23.25. I

R.V. 1.31.18. Ac, 1.23.24 I.

1.42.1. Ac, 3.7.10° II

1.43. Af, 2.0.8.I; Ac, 4.8.23.I; P, 3.8.13; 3.9.6.I²;
G, 3.11.6 I.

1.50. Ac, 2.3.13.I; 4.6.18.I; G, 4.6.4.I; H, 1.9.9.I.

1.82.2. Ac, 4.7.26.III; G, 1.15.3.III.

1.82.5. G, 1.15.8².III

1.89.8. G, 3.8.6; 5.5.11.II.

1.89.9. G, 5.5.12 I; H, 1.4.13 I.

1.90.6-8. Ac, 1.24.15.I; 4.2.26.III, P, 1.3.21.III; G, 4.1.2.III.

1.90.9. G, 4.18.3 I.

1.91.7. G, 1.25.7.I.

1.91.16(= 1.31.4) A, 1.16.1. B.

1.91.18. A, 1.16.1. I.

1.94.1. Af, 12.3.I; Kh, 1.2.6³.I; G, 4.5.5³.I; H, 1.9.4.I.

[1.94.3 G, 4.5.5³.I]

[1.94.4 " I]

1.97.1. Ac, 4.6.18⁰.I; P, 3.10.19.I.

1.113.16. G, 4.18.11. III

- RN. 1.114.1. Ag. 4.8.23° I; G. 5.6.2.° A.
- 1.114.8. Ch. 3.3.2 I; G. 5.10.2.° I.
- 1.115.1. G. 4.6.4° I; H. 1.8.9. I.
- 1.120.12. G. 1.4.2. B
- 1.123.4. G. 3.1.1. III.
- 1.139.11. G. 2.14.16. II
- 1.152.1. Ac. 3.8.9. III; G. 3.1.6. III.
- 1.164.49. P. 1.16.21. III.
- 1.167.10. Ac. 2.6.14 I.
- 1.189.1. Ac. 2.1.4° I; 2.4.14° I.
- 1.189.5. Ac. 2.1.6. II
- 1.194.16. Ac. 3.5.7. II; G. 4.3.8. II.

- 2.3.9. G. 1.20.5. A; 5.8.2. I.
- 2.7.3 H. 1.20.5; 1.29.2; 2.1.3; I³
- 2.21.6. G. 1.15.3; P. 1.18.1; C. 1.4.2, 3.1.16. I⁴
- 2.23.1. G. 2.2.13, 4.1.6.11. III²
- 2.28.10 Ac. 3.6.6. II; G. 1.4.2. I.
- 2.32.4. H. 14.3. Ac. 1.14.3²; S. 2.7.7; G. 1.22.13⁵;

H. 2.1.3. $\overline{\text{II}}^{\circ}$

M. 2.32.5 *Hf. 14.3, S 2.7.8, H. 2.1.3. $\overline{\text{II}}^{\circ}$

2.33.1 Kc. 4.8.23, I.

2.33.11. Kc. 3.10.10 III.

2.33.3 G. 3.9.1. III.

2.41.11. G. 6.5.6² I.

2.42.1. Kc. 3.10.9^o II.

2.43.1. Kc. 3.10.9. II.

2.43.2. Hf. 9.3; H. 1.16.18. $\overline{\text{II}}^{\circ}$.

2.43.3. (K... 1) Kc. 3.5.1; G. 4.8.8. $\overline{\text{II}}^{\circ}$.

3.4.9(-7.2.9) Kc. 1.20.5 II.

3.8.4. Kc. 1.20.9. III

3.8.6. G. 5.3.3. III

3.8.11. G. 1.15.14 III; 5.3.4 III(?).

J. 2.1.10. - G. 3.1.3. II.

3.33.13. G. 1.15.20. II.

3.36.10. Kc. 1.15.3; P. 1.18.5 I²

3.45.1. Kc. 3.10.586. III.

RV. 3.52.1. S. 3.3.6; P. 2.14.7. III²

3.53.17. Ag. 2.6.7. II

3.62.10. Ap. 11.9; G. 2.5.12; 2.7.19; 6.4.8; H. 1.6.11. II⁵

3.62.16. Kh. 3.3.4; S. 3.8.2. III²

3.62.18. Ac. 3.5.7; G. 4.5.8. II²

4.1.4. P. 1.2.8; G. 5.2.4. I²; H. 1.3.6 etc of Ch. 124. II¹⁴

4.1.5. Ap. 23.9; P. 12.8; H. 1.3.6 etc of supra I¹⁶.

4.2.4. G. 1.27.7. I

4.12.5. G. 1.27.7. I

4.10.3. G. 3.10.22. II.

4.31.1. S. 4.29; 2.4.11⁵; 4.1.7; 4.13.5; G. 4.16.6³;
6.3.12; 6.6.14. I⁷

4.31.15. Ag. 2.1.12. II.

4.39.6. S. 3.3.7; P. 2.10.16; G. 1.17.1; 4.5.10. III⁴.

4.40.5. G. 1.4.2. I

4.41.11. G. 2.6.10. A.

4.57.1. Ap. 20.16²; Ac. 2.10.4; G. 4.13.5; H. 2.2.11. II⁴

V. 4. 51. 2. H. 2. 9. 11. II

4. 57. 3. G. 1. 12. 9. III

4. 58. 1. H. 10. 12; G. 4. 18. 4 III²

4. 58. 11. G. 3. 5. 7; G. 4. 5. 8 II²

5. 3. 2. H. 5. 9? G. 1. 4. 8?

5. 5. 10. G. 1. 12. 3. III

5. 37. 2. G. 1. 20. 5. I

5. 47. 3. G. 3. 3. 10. III

5. 51. 11. H. 5. 11. 6[?]; G. 1. 4. 2[?]; 1. 15. 12[?]; 2. 6. 2. I⁴

5. 82. 1. G. 1. 20. 4; 1. 22. 29; G. 6. 4. 8. II³

5. 82. 4. G. 3. 6. 5. 2 B; G. 3. 3. 3. 2 B; G. 1. 14. 2. 2 I

5. 84. 1. H. 22. 18; H. 2. 17. 9 I²

5. 87. 9. G. 3. 5. 7; G. 4. 5. 8. II²

6. 16. 41. G. 1. 1. 4. IV

6. 28. 1. G. 2. 10. 7^o; G. 3. 9. 3^o; 4. 16. 3^o II³

6. 42. 1. G. 6. 4. 4. I.

6. 42. 4. G. 6. 4. 4. I.

- Cl. 6.44.1. Cl. 6.44.1. I.
 6.44.4. Cl. 6.44.4. I.
 6.44.21. H. 2.2.2. III?
 6.46.1. Cl. 3.4.7. I.
 6.47.18. Cl. 12.7. III
 6.48.20. Cl. 2.6.5-6; Kh. 3.1.29-30; Cl. 2.4.31-32;
 Cl. 3.1.13. II⁴.
 6.49.21. Cl. 3.12.17³. II.
 6.51.16. Cl. 3.6.3. II.
 6.53.1. Cl. 3.7.8. I.
 6.54.1. Cl. 3.7.9. I.
 6.54.5. P. 3.9.5; III; Cl. 3.9.1. I; Cl. 3.11.5. III.
 6.54.10. Cl. 3.8.1. I.
 6.70.1. ^{800ms.} Cl. 3.12.34. II.
 6.73.14. Cl. 3.12.11. II.
 6.75.11. Cl. 3.12.18. II.
 6.75.17. Cl. 3.12.19. II.
 6.75.21. Cl. 3.5.7; Cl. 4.5.8. II².

- Pl. 7.32.22. G. 3.4.5; 6.3.12²
 7.35. G. 2.8.11; 2.8.1; 4.8.3; G. 5.10.3. I⁴
 7.38.7. G. 2.1.7; P. 2.10.15 I²
 7.41.1. Ap. 9.4. I
 7.46.1. Ac. 4.8.25 I
 7.49.1. G. 4.14.5. II
 7.54.1. Ap. 17.12; G. 2.9.9⁴; Kh. 4.2.19; L. 4.7.33;
 P. 3.4.7; G. 2.14.5; 3.4.8²; H. 128.1. II⁴
 7.54.2. Ap. 17.12; P. 3.4.7; H. 128.1. II³
 7.54.3. Ap. 17.12; P. 3.4.7. H. 128.1. II³
 7.55.1. Ap. 17.12; (Ac. 2.8.9); P. 3.4.7; G. 5.4.8 II⁴
 7.66.16. Ap. 11.18; L. 3.8.5; P. 1.8.7; 1.17.6; 2.2.15;
 G. 5.8.7; 6.6.1; H. 17.10 I⁵
 7.89.5. G. 5.2.7. I
 7.104.25. Ac. 3.5.7; G. 4.5.8. II³
 8.1.12. *Ap. 6.4; L. 2.4.3 B²; G. 5.8.4³ III
 8.11.1. G. 5.1.9. II
 8.17.10. G. 3.11. III

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~~8. 1. 1. 14, 16, 4, 19; ... 6 4, 2, 20, ... 4, 1, 1~~

8. 18. 8 G, 1. 11. 7⁴ I.

8. 19. 5 Ac, 1. 1. 3; 1. 1. 4 IV

8. 20. 1 G, 2, 2, 14. II Ac, 1. 1. 3, 4 IV

8. 24. 20

8. 35. 10 G, 1. 17. 7³ III?

8. 42. 3 L, 5. 2. 4. I

8. 43. 9 G, 5. 8. 6 III?

8. 46. 11 G, 1. 4. 2² I

8. 47. 14 Ac, 3. 6. 5⁵ II

8. 58. 1 Ac, 1. 23. 6² II?

8. 61. 13 Ac, 3. 11. 2⁰; G, 1. 4. 2; 6. 5. 6 I³

8. 91. 17 Af, 4. 8. III; G, 1. 15. 6 III

8. 92. 28 G, 6. 4. 4. I

8. 100. 11 Ac, 5. 10. 9 III?; P, 1. 19. 2 III.

8. 101. 3 Ac, 3. 12. 12² L.

8. 101. 15 Ac, 1. 24. 32; L, 4. 10. 20; P, 1. 3. 21;

St, 1. 13. 12 II⁴.

8. 103. 14. Ac, 3. 5. 7. II; G, 4. 5. 8 II.

9. 6. 19. Ac. 4.4.11. I; - G. 1.27. III.

9. 11. 4. Ac. 3.5.7; - G. 4.5.8. II²

10. 9. 1-3. Ap. 12.6; Ac. 2.8.12; 2.9.8; 4.6.14; P. 1.2.6;
2.2.14; 2.6.13; 2.14.1; 3.3.4; - G. 1.14.8; 3.4.8;
H. 1.11.2; 1.21.5; 2.13.9. II¹⁴

10. 9. 4. Ac. 4.7.11. II

10. 14. 7. Ac. 4.4.6. II

10. 14. 8. Ac. 4.4.6. II

10. 14. 9. Ac. 4.2.10. II

10. 14. 10. Ac. 4.3.21; 4.4.6. II²

10. 14. 11. Ac. 4.4.6. II

10. 14. 12. Ac. 4.4.6. II

10. 15. 1-8. Ac. 2.4.6. II

10. 15. 9-12. G. 3.13.2 & 4. II

10. 15. 13. H. 2.11.1. II

10. 15. 14. G. 2.14. 18. II

10. 16. 1. Ac. 4.4.6. II

10. 16. 2. " " "

- C. V. 10. 16. 3. Ac. 4. 4. 6. II.
 10. 16. 4. " "
 11. 16. 5. " "
 11. 16. 6. " "
 10. 16. 7. Ac. 4. 3. 20 II
 10. 16. 8. Ac. 4. 3. 25 II
 11. 16. 9. Ac. 4. 6. 2 v. 5. II
 10. 16. 14. Ac. 4. 3. 4. II.
 10. 17. 3. Ac. 4. 4. 6. III
 10. 17. 4. " "
 10. 17. 5. " "
 10. 17. 6. " "
 11. 16. 1. Ac. 4. 6. 10⁴ II P. 1. 5. 12; H. 1. 28. 1. I.
 11. 10. 3. Ac. 4. 4. 9. II
 11. 18. 4. Ap. 23. 10 II; Ac. 4. 6. 9. II; 4. 6. 11. III?
 11. 18. 5. Ac. 4. 6. 11 A.
 10. 17. 6. Ac. 4. 6. 8 I; 3. 1. 10 Ac. III?
 11. 17. 7. Ac. 4. 6. 12 B
 11. 17. 8. Ac. 4. 4. 17 II

2V. 11. 11. 9. Ac, 4.2.20 II.

10. 18. 10. Ac, 4.4.6; 4.5.7-9 II²

10. 18. 11. Ac, 4.4.6; 4.5.8 II²

10. 11. 12. Ac, 4.4.6; 4.5.9 II²

10. 18. 13. Ac, 4.4.6; 4.5.10 II²

10. 31. 12. P. 3.5.3 II

10. 32. 1. Af. 4.2² III

10. 36. 14. G. 6.6.1 II

10. 37. 1. G. 4.6.4⁰ I

10. 37. 4. Ac, 3.7.1⁵ I

10. 37. 9. Ac, 3.7.2⁴ I

10. 40. 10. Af. 4.6; Ac, 1.6.4; G. 1.15.2 III¹

10. 40. 12. Af. 6.7 III

10. 41. 11. Af. 5.1.5 I

10. 45. Af. 15.1; P. 1.18.8 I²

10. 53. 6. Ac 4.6.7; H. 1.26.10?

10. 53. 8. Ac, 1.6.2-3; 4.6.13 III; G. 1.14.18 II²

10. 63. 10. Ac, 2.6.7; P. 3.15.11; G. 1.15.17; 4.15.22 III⁴

10. 63. 18. G. 6.4.2. I

- EV. 10.81.3 Gg. 5.2.6. III?
- 10.84.7 Acg. 3.10.12 I.
- 10.85.1 Ap. 5.19. III
- - 2 Ap. 6.11. III
- - 4 Gg. 1.12.3; 1.13.11. B.
- - 7 Gg. 1.12.4. III
- - 10 Gg. 1.15.8² II(?)
- - 12 Gg. 1.15.4. A.
- - 16 Gg. 1.15.4. B.
- - 19 Acg. 1.16.1. I
- - 20 Ap. 5.22; Gg. 2.4.1; Gg. 1.15.13. II¹³
- - 21 Ap. 8.10²; Gg. 1.19.1. II²
- - 23 Gg. 1.6.1. II
- - 24 Ap. 5.12²; Acg. 1.7.17²; 1.15.1⁹ II¹³
- - 25 Acg. 1.7.18. I
- - 26 Ap. 4.9 III(?); Acg. 1.8.1. II
- - 27 Ap. 6.11; Acg. 1.8.8; Gg. 1.15.22⁷ II¹³
- - 28 Ap. 5.23 III; Gg. 1.12.8. II.
- - 29 Ap. 8.11⁴; 9.11⁴ II²

- RV. 10.85.31. Af. 5:24 III; - G. 1.15.15 II
 - - 32. Ag. 1.8.1; G. 2.4.2; G. 1.15.14. II³
 - - 33. Af. 6.11 I; Ag. 1.8.11 II; G. 2.2.14 II; H. 8.9 I;
 G. 1.15.22 II; H. 1.19.4 I.
 - - 36. Af. 4.15⁴; Ag. 1.7.3; Kh. 1.3.31; G. 2.2.16; P. 1.6.3;
 G. 1.13.2; H. 1.20.1. II⁷
 - - 38. Af. 5.7. II; P. 1.7.3 III (?)
 - - 40. Af. 4.10²; P. 1.4.16; H. 1.20.2. II³
 - - 41. Kh. 1.3.6; G. 2.1.19; P. 1.4.16; H. 1.20.2. II⁴
 - - 42. G. 1.16.12⁶ II
 - - 43. Ag. 1.1.9⁴; G. 1.6.6. II²
 - - 44. Af. 4.4 I; Ag. 1.8.9 II; P. 1.4.16 II; G.
 1.16.5 III (?) H. 1.20.2 II.
 - - 45. Ag. 1.8.9 (cf. 21:10.75.43) H. 1.20.2. II²
 - - 46. Ag. 1.8.9; G. 1.13.1. II²
 - - 47. Af. 8.10; Ag. 1.8.9; Kh. 1.3.30; G. 2.2.15;
 P. 1.4.14; G. 1.12.5. II⁶
 10.87.17 G. 3.10.3² II
 10.97.1. Af. 6.5² A.

- 21. 10.97.18. ch. 4.4.8; h. 4.10.6 III²
- 10.97.19. ch. 4.4.9; h. 4.10.8 III²
- 10.101.4. P. 2,13,3 III(?)
- 10.103. Ac. 3.12.13 II
- 10.107.2. G. 2.2.16 III
- 10.110.3. H. 1.26.20 I
- 10.116.6. G. 2.14.26 IV
- 10.121.1. H. 1.14.3. III
- 10.121.4. G. 1.9.6. III
- 10.121.10. Af. 2.7; 23.9; Ac. 1.4.4; 1.14.3; 2.4.14; Kl.
 . 3.14; 4.1.20; 4.2.20; G. 4.6.9; G. 1.16.4; 1.22.7
 H. 1.3.6. etc, cf. supra 20.1.24.11. I²⁵
- 10.121.5. (2.2.6) H. 10.3. I
- 10.127. G. 5.5.4. I
- 10.128.1. Ac. 3.9.2; G. 14.2; 3.18 I⁶
- 10.127.5. Af. 12.13^{1/2}; G. 1.4.2. I, H. 1.22.11. II
- 10.51. G. 6.3.6. L.
- 10.131.4. G. 6.4.2. III.4
- 10.141.3. Kl. 3.2.20; 3.2.3.4 I²

20. 10. 142. 7. H. 1. 18. 5 II

10. 143. 2. G. 1. 15. 11. III

10. 145. 1. H. 9. 6. II

- - 2 H. 9. 6³ II

- - 5 " "

- - 6 " "

10. 146. 6. G. 6. 2. 5 III

10. 152. 1. Ac, 3. 12. 13⁰; G, 3. 1. 13; 4. 6. 5⁰; 6. 5. 6 II⁴

- - 2 G, 6. 5. 6. A

- - 3 " "

- - 4 " "

- - 5 " "

10. 154. 1. Ac, 4. 4. 6. II

- - 2 " "

- - 3 " "

- - 4 " "

- - 5 " "

10. 155. 5. Ac, 4. 6. 14 II

10. 158. G, 4. 6. 4 I

- 10.159.1. Af. 29° II
 10.161. Ac. 3.6.4. II
 10.162. G. 1.21.2 II
 10.163.1. Af. 9.10 II; G. $1.21.3^{\circ}$ II
 10.164.1. Kh. 4.1.22 II(?); G. $1.4.2^{\circ}$ I.
 10.165.1. Ac. 37.7° ; G. 5.5.2 II²
 10.166.1. G. 2.1.13 II.
 10.169.1. Ac. $2.10.5^{\circ}$ II; V. $3.9.7^{\circ}$ I; G. $3.9.5^{\circ}$ II; 3.11.15⁻ I
 10.169.3. Ac. $2.10.6^{\circ}$ II
 10.173.1. G. 3.12.2^o; V. 1.10.2 I²
 10.173.4. Kh. 1.4.4; S. 2.3.12 III²
 10.174. Ac. 3.12.12 II
 10.183.1. Af. 8.10° II
 10.184.1. Af. 2.13; Kh. 1.4.15; S. 2.5.9; G. 1.22.13;
 H. 1.25.1. II⁵
 10.184.2. Kh. 1.4.11; S. 2.5.9; H. 1.25.1 II²
 10.184.3. H. 1.25.1. II.
 10.185.1. Ac. $3.10.7^{\circ}$; S. 3.9.22 I²
 10.190.1. G. $1.4.2^{\circ}$ I

2V. 10.191.3. G, 5.9.4.² III

10.191.4 Ac, 3.5.8. II

2V. 10. 20.2 Ap, 12, 10; G, 1.8.1; G, 3.11. II⁴ 10.1

20.3 H, 1.10.6 II

20.4 " "

20.5 H, 1.11.1. II,

20.11. H, 1.10.6. II

23.1. Ac, 1.14.3¹ - G, 1.22.1³ II²

25.5. Ac, 3.5.9. II; G, 2.11.13; 4.5.9. II⁴

A statement must now be made of the number of verses and hymns employed in the books singly. I shall not take into the count duplicate citations, and a group of verses cited by one Suetri will count for one citation only though others may cite but one verse of the group.

Book I - 47 citations, 58 verses; 6 hymns, 57 verses.

" II - 12 " , 17 " ; 2 " , 18 " .

III - 12 " , 17 " .

IV - 13 " , 17 " ; 1 " , 8 " .

V - 9 " , 14 " .

VI - 17 " , 32 " ; 4 " , 42 " .

VII - 8 " , 15 " ; 3 " , 23 " .

VIII - 11 " , 40 " .

IX - 2 " , 4 " .

Total - 139 " , 214 " ; 16 " , 148 " .

Book X III " , 164 " ; 20 " , 139 " .

A mere glance at this table will remind us of several facts, e.g. the ninth book, being devoted to *Soma Pavamāna*, is therefore unfit for employment in the simple domestic ritual in which there is no occurrence of *Soma* drinking. The

ritualistic nature, not to say origin of the tenth book is thoroughly borne out by the figures here presented. A large number of the citations, to be sure, does come from the wedding and the funeral hymns. The importance of these figures will be emphasized the more when we take into account the extent of the tenth book compared with that of the other books exclusive of the ninth; the first eight books make 685 pages of text to be cited, the last only 170, while the number of entire hymns employed from the tenth is larger than from all the others combined, and the number of verses cited singly or in groups only insignificantly smaller.

The further question arises whether the different books show any indication or repugnance to any particular

class of citation. A glance down the table of the tenth book will show that class II, "Specific Applicability," is firmly established in that book, and this coincides thoroughly with what we know already of its character. A table of all the usages in the classification above is as follows.

1° For the first nine books.

I-177; II-125; III-53; IV-2; A.12; B.7;

-58; -158; -36; 1; 7; 5. - for book X.

To all appearances class I is more frequently employed for the other books than for the tenth, and class II seems very frequent for them. Hymns and verses capable of usage in class II hardly coincide with the notion of the origin of ^{Indic hymns} in simple folk songs addressed to the more striking powers of nature. Let us examine the ~~four~~ ^{five} such of them as the Sūtras employ.

RV. 1.12.1-2. agnim ūtām :

"Agni as messenger we choose, as first
all knowing of this sacrifice the people. ॥11

Agni, Agni with adoration they ever call
as the lord of the house, the sacrifice bearer
will be lord. ॥2॥

At RV. 1.11.2, the animal sacrifice and the
fire are prepared with this verse, and the
application seems entirely appropriate.
The entire conception of Agni as a god aball
arose from the beneficence of fire to man,
and more particularly its agency in con-
suming the sacrifice, and these attributes
could hardly be absent from any hymn in
his honor, whether that hymn had an ori-
ginal sacrificial intention or not. Our hymn
is suspiciously near the Āgni sūktam RV.
1.13.

RV. 1.18.6 is hard to class, I and III might

almost' similar to, if you go to 11 list to
noted that it is the last hymn but one in
its udhaya.

RV. 1.22.15 belongs to this class only because
the ritual act has been separately developed
to make a special correspondence with what
was first a general citation - as was pointed
out above.

RV. 1.22.17 is to me inexplicable. This
hymn is the last but one in an anuvāka.

RV. 1.89.8. cf. 1.22.15 supra

RV. 1.114. - last line - but one in an anu-
vāka

RV. 1.139.11 cf. 1.22.15 supra.

RV. 1.189.5 mā no agne 'va śaṣah:

"May do not give us up Agni to evil, to
greedy treacherous misfortune, nor to a
two-tied sinner, nor to a toothless, nor to a
Srocentar, O mighty one, give us up."

This is rubricated at Ag. 2.1.6 in the Grāma
śraṅgāyā against serpents, but this is
certainly not its purpose in the original
connection where Agni is implored against
a succession of evils.

RV. 2.3.9. piçāṅgarūpaḥ; rubricated with
Ag. 1.20.5 does seem to belong to class II, but
it is a verse in an Apri hymn, and these
are well known to have had a ritual
origin.

RV. 2.28.10 yo me rājan:

"O king, I believe a friend, in
sleep some danger to frighten me hath
spoke, or if some the I desire to harm
me, or wolf, do thou from him I in
na protect us."

This is rubricated at Ag. 36.6 and the ci-
tation is applicable enough, but our
verse is just one of a general series of

prayers to Varuna, and its applica-
tion at this place is not so special
after all.

Rv. 2.32.42 - the last hymn of an
anuvāka.

Rv. 2.42 - last hymn but one in an
anuvāka.

Rv. 2.43 - forms the last hymn of an anu-
vāka. Grassman thinks the hymn late
because of the words 'śrītabhā', 'śūyate',
'sarvatah' and 'śūnya', as well as by its
secondary character compared with the
previous hymn.

Rv. 3.4.9. - belongs to an Āpī hymn.

Rv. 3.29.10. - the last hymn of an anu-
vāka and udhāyā. Grassman re-
jects the entire hymn because of its
fragmentary character, the omission
of the old particles su, sma, sya,

nya, sim, im etc., and the occurrence of new words like udhimanthana etc.

RV. 3.33.13. ud va tirmik :

"Up let your waves drive the pines, may the waters keep the fishes free, let not the un-
harmful sinless oxen come to want."

This is rubricated with G. 1.15; 20 where the fishy pines are found with it in crossing the deep places of a river. This hymn contains a dialogue between the river Visvamiitra and two rivers, and he is begging them for a passage. Delbrück conjectured in his chrestomathy that this verse was out of place, and Grassmann follows him. The verse seems to me thoroughly in the spirit of the remainder of the hymn and forms a most desirable and natural conclusion to the dialogue. The hymn may be of the yaasi - hita - cut - so - t

and refer to the immigration into India. The employment here takes the verse entirely out of its original connections, though the stanza is per se apt enough.

Rv. 3.53.17. - the last hymn of an anuvāka. Grassmann suspects the genuineness of the hymn, including our verse, on metrical considerations.

Rv. 4.15.3. of Rv. 1.22.15 supra.

Rv. 4.31.15. - last hymn but one in an anuvāka and udhāyāya.

Rv. 4.36.1. - last hymn but one in an anuvāka, suspected by Grassmann, owing to its fragmentary character.

Rv. 6.28 - last hymn of an udhāyāya; the hymn is of an infidelistic turn, probably owing to the gods.

Rv. 6.47.26 - Grassmann suspects this

verse, as indeed most of the hymns, of being late. It is the last hymn of an adhyāya.

RV. 6.47.29-31. cf. supra.

RV. 6.51.16. - Grassmann suspects vs. 11-16 of trishymin for metrical and stylistic reasons.

RV. 6.75. 1(8vs), 14, 16, 17, - the last hymn of an anuvāka (and book).

RV. 7.54. - last hymn but one in an anuvāka,
(6.7.55.1. - in the last hymn of an " "

RV. 8.11.1. " " " " " " " "

RV. 8.17.14 - Grassmann rejects for metrical reasons; in any case the citation is not clearly applicable.

RV. 8.20.1 - last hymn of an anuvāka and adhyāya

RV. 8.47.14 - last hymn but one of an anuvāka. Grassmann rejects it, showing

how the addition came to be made and pointing out sure signs of late origin.

RV. 8.58.1 - in one of the Khailikāni Sūktāni.

RV. 8.161.15. Grassmann repeats as a fragment. I can do nothing else with it.

Further RV. 1.1.1; 1.191.16 and the remaining final verses in each mandala are repeated in the annual resumption of study. The Sūktāni, and what we may call the substitutes Sūktāni (RV. 3.62.10; 5.82.1) are variously employed, all these use are of a ritual formulaic nature, and demand no special explanation.

If these were, apparently, belonging to class II, I have reported them only from the first eight books. Twenty

of these I find belong to either the last hymn in an anuvāka, or the last but one; three in the same way to the adhyāyas, and two to Āpī hymns. There are left then eleven others.

1.2.1; 1.139.11; 1.189.5; 2.28.10; 3.33.13; 4.15.3 have been, I think, not unreasonably explained above. Of the five remaining one belongs to the Khila of book VIII; Grassmann further rejects for linguistic or stylistic considerations 6.51.16; 8.17.14; 8.101.15, besides rejecting some verses of the hymns near the end of the anuvākas.

The subjective considerations that have rendered it so difficult for me to reach positive decisions in much of this investigation have prevented me from reaching any more definite conclusion than the statement that the Arhye Sūtras

found in the first eight books of V.
 no very applicable mantras for special
 and particular citation, and that
 when such are found, they belong to
 a later rather than an earlier period of
 literary origin - and quality of occur-
 rency. With a large proportion of such
 closely applicable mantras are to be
 found in the last and last but one
 hymns of udhyayas and mantras.

Note - It may be remarked here
 that of the hymns given in the Khila
 a separate division of the V. B. no.
 of fourteen are attached to hymns oc-
 ccurring in the position above indica-
 ted. For the first nine books, such
 as for the eleven Khilas to hymns of
 the tenth book only four are in
 this position. After all it requires

no argument to prove the reasonableness of the view that insertions in the canon are apt to occur at the end of adhyāyas and anuvākas. A study would have to be made on a larger field than that of the Ṛghya Sātras however, before such an induction as this rises to the dignity of proof.

Results for Textual Criticism:

RV. 1. 94. 1. is cited by Kh. 1. 2. 6 and J. 4. 5. 5.
 St. 2. 414 gives us for the trīca verse equivalent to RV. 1. 94. 1, 4, 3; At. 20. 13. 3, Ms. 2. 7. 3, and St. 1. 66 give vs. 1 without a variant, and so does H. 1. 9. 4. I can see no reason for the omission of RV. 1. 94. 2 in the St. passage, and no clue to the age of the verse is furnished

in any way that I can determine

Rv. 1.184.1-4 is cited at Ag. 2.1.4, and 19.5¹ at Ag. 2.1.6, the remaining three verses not being cited at all. The five verses form a vaṅga, and possibly the Śūta Rāsa was citing with a full consciousness of this division.

It. 2.32.4-5 are cited, either separately or with 'ite dvābhyāni' in Ap. 14.3; Ag. 1.143²; S. 2.7.7 and It. 2.1.3, but Ag. 1.22.13 calls for five verses - which carries us to the end of the hymn precisely, and this is possible confirmation that the hymn cited here in history for all uses the same or substantially the same fashion in the 'śimantonnayana'

An address of the division by 20 verses is shown in the citation of It. 1.15.11 and Ag. 1.4.2; 1.15.12; 2.6.2. The same group is cit-

ted at lc. 3.11.2 under the name Śvaasty-
ābriga.

lc. 6.4.4. is addicted to citing by tr.
ca in citing lc. 6.44.13 and 4.6
it violates the varga-division, but it
takes pains to add lv. 6.42.4 to the tr.ca
6.42.13, thus recognizing the varga- (and
tr.ca, haply the sūktā-) division.

lv. 6.41.27. - cited at lc. 3.12.17. This ci-
tation confirms the integrity of these
three verses as a particular śloka-tr.
form, the concluding tr.ca of a very
fragmentary hymn. cf. supra.

lv. 6.75 is rubricated with lc. 3.12.2 eq.
The pratika, ṛṇmātarvira bhavati, 1.1
is cited by sūtra 3, and the ritual act is
the branding by the śpūṣhita of a coat
of mail to the king who is arming
himself for battle.

"As a cloud's is his countenance
when he goes armored into the world
of battles; with unnumbered deeds do thou
conquer, let the great ones of thy army
cover thee."

In sūtra 3 he hands him his bow with
the following verse (uttarayā) vs. 2:

"With the bow-cattle, with the bow battles
may we win, with the bow violent conflicts
may we conquer; let the bow the enemy's dis-
comfiture make, with the bow all the pra-
die's we would conquer."

Sūtra 5 directs that the king be made
up at the following śloka vs. 2:

"As one (a maiden) about to speak comes close
to the ear, her dear friend embracing, thus
like a maiden twangs the bow-string stretched
over the bow, in the battle 'protecting'"

In sūtra 6 the purohita is directed to

murmur the fourth (cahurthim) - a verse addressed to the two bow tips:

"Ye that move like a bride at her wedding, like a mother bearing her son do ye bear (the arrow) in your womb; shoot the enemies away in your joint action, ye bowtips that thrust away the hostile."

Note that verses 2, 3, and 4 all appertain to the bow, and to the Sūtrakāra were valid and in their present order.

In sūtra 7 the quiver is handed with the fifth (pañcamyā):

"Of many (arrows) the father, many a son he be, hisinā he shoots them to fill down in the battle; his quiver battles and every conflict wins, fastened and raised upon his back."

In sūtra 8 he recites vs. 6. (ṣaṣṭham) when the king is about to start:

"In the chariot standing - he directs his
steeds forth whereon he desires, good
driver that he is; the greatness of his reins
is, not that, according to his will the
reins bend."

Sutra 9 states that with the mouth (śaṅkha
tanuṣā) he addresses the horses:

"and utter make his strong hoofs
stern with the chariots, strong pulling; bend
in with forefeet on the hostile cars they
take the winning victory."

Now if anything can be said - it is
that the hyan śū in śaṅkha tanuṣā
... śū śū with the śū of śū
thus far. The position of the hyan has
been śū śū śū śū śū śū śū śū
lions.

Sutra 10 states that ^{the ring} śū is made to repeat
the eighth (śaṅkha) while looking at

his arrows. In the Saṁhitā version now
extract this verse runs as follows.

rathavāhanam haviṣ acya nāma
ratnāgudham nibhitam acya śūna |
tātra rātham śīpa ca agnān sadhwa
vigāhā ayān sumanasya gāwānāt ||

This verse is obscure, and the transla-
tors do not elucidate it. Grassmann's version
is:

"Auf das Wagenstille des ta her (Helden)
nämlich, auf welches seine Waffe und
sein Panzer gesetzt ist, auf den festen Wa-
gen wollen wir uns setzen alle Tage fro-
hen muthes".

This version takes no account of the word
haviṣ in the first pāda.

Ludwig darkens the obscurity by his
rendering:

rathavāhanam [wagen und zugross

be jagged] heißt das havis, in dem [auch]
 seine waffe und sein pferd, z. b. gen.;
 bei dieser [havis-] darbringung wollen
 wir dem helfenden wagen aufwartend
 machen, immidar mit guter gewissenhaft.

La-fluo renders it as follows:

"L'holocauste est porté sur son char; là,
 où l'on aperçoit son arc et sa cuirasse
 venus chaque jour nous assaillir; et près
 de ce char fortuné déployons notre zèle".

One thing seems plain, that this verse
 does not bear a direct connection with
 arrows; we have seen however that the
 mere recidant of 'ayudham' might
 induce the citation. The previous verses
 have however struck so close to the
 ritual that I am not satisfied to
 accept this explanation here. In
 looking for a verse in the hymns

that it has a close connection with the ritual practice the first we find is the eleventh:

"In eagle feathers she clothes herself, her teeth are like a lion's, on the raw side (striking) placed quickly in flight forth; whereas men run to and fro, there let our arrows furnish us protection"

Grassman rejects vs. 8-10 also.

Sūtra 11 cites by pratika the fourteenth verse, indicating thereby that between vs. 8-11 and 14 some others intervened. Sūtra 17 cites RV. 6.47.29-31, which might well belong, as far as the sense goes, to this hymn, being an address to the battle drum. Sūtra 18 cites by pratika vs. 16 in an entirely appropriate connection, and vs. 17 is likewise appropriately cited by sūtra 19.

The Sūtra then gives a warrant for vs. 1-7, vs. 8 (<117?), vs. 14.16.17 of this hymn. Grassmann rejects on stylistic or metrical considerations vs. 6, 8, (?) 16 and 17 of those recognized by the Sūtra. Possibly, and I do not say probably, we have here a trace of a condition of things when this hymn was in a different (ritual?) recension from the present.

The next place where the Sūtras offer warrants is at RV. 7.54. Ac, 2.9.9 directs the employment of four verses with this pratīka! - but this must include 7.55.1, as the hymn has only three verses. G. 3.4.8 cites the hymn 7.54, followed by the verse 7.55.1 with a separate pratīka. P. quotes in full the four verses. Ap. 17.12 cites the verses in the order 7.54.1, 3, 2; 7.55.1. H. 1.28.1 gives

the two, pratikas, vāstospati | vāstospati,
 doubtless for 7.54.1 and 3, for 7.54.2 is
 then quoted in full. Ap. &c. Paund G. em-
 ploy all four verses in substantially the
 same way. It employs but three verses,
 all belonging to 7.54, but inserts the
 order of vs. 3 and 2 as we see it in Ap.
 The reason for this inverted order in
 Ap. and It. is not far to seek. It. 34.10
 gives only verses 1 and 3 of the pratikas.
 The sūtrakāras of Ap. and It., in order
 to keep even with the ritual practice
 of the other Vedic schools, clapped
 on vs. 2 recklessly, without inserting
 it in the right position. The sūtra-
kāras of the schools of RV. and VS. - which
 has been abundantly shown to have been
 corrected on the Rik text, at least in
 its later sections, treat vs. 7.55.1 as

forming an integral part of 7.54. All modern students have felt the same impulse. It is barely possible that we have in the *Sūtras* an old tradition on this point, or it may be that the *sūtrakāras* here exercised the corrective spirit. G's method of citation shows that he was fully aware that there was a division between 7.54.3 and 7.55.1. He disregards or is ignorant of that division. P. is neutral on the point, though with all after — 7.55.1 is an integral part of the ritual, not to say practical unit of 7.54. Lawman, notes p. 370 interprets these facts as showing a simple misdivision, and attaches 7.55.1 to 7.54.

G. 1.4.2, cites RV. 8.47.1118 as a part of the daily recital, while A. 3.6.5 con-

plays RV. 8.47. 14-18 as a charm against bad dreams. Other charms against bad dreams in *Āg.* likewise form part of the daily recitation in *Āg.* and it is barely possible that *G.* puts in vers. 11-13 in order to begin exactly with the varga.

The only real, now formulaic citation from the ninth book is hymn 9.6.12.21. The fact that this book is not elsewhere cited in *Āg.* texts renders this citation suspicious to my mind. Possibly the citation crystallized for this sūtra use before it gained its place in book IX of the *Saṁhitā*; it occurs in a hymn the text of which in its anuvāka, and may have been inserted at this place because of the prominent use of the words prāṇ and śānta.

in the tree, paramāna being the main word in the following verses down to the end of the hymn. Moreover vs. 18 which closes a gāyatrī tree ends with the phrase anūstūbhi double pāda: vr̥nīmāhe sakhyāya, or vr̥nīmāhe yamāna. Grassmann explains pāda as a gloss, but Ludwig exclaims at a gloss of vr̥nīmāhe by vr̥nīmāhe, and he explains the repetition as denoting the end of a śeṭkta. This accords well enough with Indian habits of indicating 'the end' śeṭkta, but should we not expect the exact repetition of vr̥nīmāhe sakhyāya, and not the variant that we have? At any rate the Agni tree 16. 18-21 seems out of place in a hymn to Soma Paramāna, and I suspect in vs. 18 the relic of some previous sequence of verses.

afterwards lost or misplaced. Possibly, from the next hymn an explanation may be derived. It should be noted in connection with the two metrically redundant anustubh verses at the end, for it is an anustubh confusion that we have at the end of vs. 18. There is further a khila to this hymn, and an explanation may derive from that quarter.

The hymn to the manes, RV. 10. 15 is oddly rubricated in the Sūtras. A. 2. 4. 6 employs the first eight verses in the astakā offerings to the fathers. B. 3. 13. 2 & 4 employs the next four verses for the same ritual. H. 2. 11. 1 employs vs. 13 only in the monthly offering to the fathers, and B. 2. 14. 18 employs vs. 14 only in an offering to the fathers at the vaigva-deva sacrifice. It looks for all

the world like them was some conscious-
ness in this rubrication, avoiding as
it does on every hand the employment
of verses already employed in the
other Sūtras.

Uf RV. 10.16 Ac. makes the following
omissions at 1.1.1, within which
the Sūtra is to be read which really
belong to the Grantha Sūtra: vs. 7-9 are em-
ployed after the manner of class II.

Vs. 14 is rubricated at 4.5.4:

çīlike çītikavate hlādike hlādikavate/
mandukyā sū sūre gaurā sūre sūre
harsayā ||

"Cool one that art possessor of coolness,
A fresh one that art possessor of freshness/
Do thou come together with the shepherds,
do thou cause delight to this fire. ||"

This stanza is the last of an anuvāka

and there is therefore no presumptive evidence for its genuineness. The ritual practice gives a clue to the origin of the verse. At Ag. 4.5.4, it is directed that the spot where the funeral pyre had been burned shall be sprinkled with milk and water with a Gamī branch, and our verse be repeated for the act. The verse but symbolizes the redelineation of the spot to natural uses as it has been contaminated by the funeral fire. Saunna's note on this passage, p. 380, characterizes the stanza as 'meaningless rubbish'!

It is in all manuscripts except the final verse, #14. (vs. 10-13 at Ag. 4.4.6) This verse is in the suspicious place - at the end of the ulbyāya, and nothing very definite has ever been made of it.

It is possibly an allusion to the (oral?) recension traditional to the sūtrakāra.

The citation of RV. 10.37.4-8, 9-12 at Ac. 3.7.172 gives warrant for the integrity of the Sainkhita version of the hymn; as does the citation RV. 10.63.15-17 at Ac. 4.2.

In the case of the interpolations from hymn 10.85 see the index above.

Ap. 9.6 follows RV. 10.145 exactly, and so does C. 6.5.6 follow RV. 10.152.

Saints' Passages in Śāstra and Stranya Kṛti.

It is in the ... to show the treatment of the Sainkhita

Text of the RV. in the Saunumantias
of P. and H, for these two Sūtras are
the only ones that quote verses in
full from that collection.

In P. the following Rik verses are
found in full without variants.

RV. 2.21.6: P. 1.10.1 - RV. 2.4: 2.2.9 2.6.25

6.54.5: 3.9.5 - 7.54.55.1: 3.4.7.

8.100.11: 1.19.2 - 8.101.15: 1.3.27

10.30.12: 3.5.3 - 10.85.33: 1.8.9.

10.85.36: 1.6.3. - 10.85.44,40,41: 1.4.16,

10.85.47; P. 1.4.14 (Note the order, and

that P. reads adadad (dadad) for the
Rik reading dadad.

RV. 10.85.37 is badly garbled in

P. 1.4.10.

RV. fūrā a. tān pūrā cīvātāmān erayān

P. " " sā mah pūrā cīvātāmān erayān

RV. pāda c: yā na ūrā uḡate vi hara /

P. " " : sā na ūrā uḡate vi hara /

RV. pāda e: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda d: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda f: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda g: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda h: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda i: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda j: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda k: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda l: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

RV. pāda m: yā na ūrā uḡate vi hara /

P. " " : yā na ūrā uḡate vi hara /

H. quotes in full the following verses of RV. without textual variation:

RV. 1.18.6: H. 1.8.16, (2.18.3; 2.20.9) - RV. 1.22.15; H. 2.17.9

1.88.9; 1.4.13 - 1.94.1; 1.9.4.

2.7.3; 1.20.5, 1.21.5, 2.13 - 3.62.10; 1.6.11.

7.54.2; 1.28.1 - 8.10.15; 1.13.12

10.85.33; 1.14.4 - 10.184.1; 1.25.1.

The following verses are quoted with greater or less variation:

Pūram mṛtyo ām pārehi yā'uthām
yās te svā itāro devayānāb |
cākṣusmate gṛvate te brāhmi
mā nūb. pṛajān r̥ṣiṣo mōtā r̥ṣiṣu ||

H. 1. 28. 1. employs in a sacrifice to Vāstōpate, and reads vāstōpate instead of cākṣusmate. The variation is doubtless conscious, and warns us that after all the greatest caution must be exercised in interpreting the points offered by the Sūtras.

At. 10. 88. 36:

gṛbhñāmi te saubhasāvāya¹⁾ hastān
nāyā pātyā pūṣṭāhī²⁾ yāthā sah³⁾ |
bhāgo aryamā savitā pūranidhī
māhyanu trāter yābhupatyāya śiṣāh ||
¹⁾ suprajāstrāya ²⁾ yāthā sah - H. 1. 20. 1.

RV. 10.85.37, cf supra p. 172, inserts in
H. 1.20.2 naḥ between tān and prāsan;
reads visrayātai for vicrayāte, and pra-
harena for praharāma.

note. = It is easy to account for the
insertion of naḥ as an attempt to make
the causal pass. good without dis-
solving śiva-tamān; the long subj. end-
ing -tai for -te in visrayātai, and the
opt. -āma for -āme in praharāma seem
to me a suitable compromise. The H. reads
praharāma, but vicrayāte.

RV. 10.85.40 has in final prāda:

tūrīyas te manuvyazāh, H. 1.20.2 reads
tūrīyo 'ham " " .

RV. 10.85.41 reads dadad to H, adadād (
as a matter of fact always after ε and
o 'dadid). This is a still greater modern-
ization than the adadad of P. cf supra

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Pāda b (RV. 10.85.41) ends gandhavo gnyāyē 'dadāt'
for the like reading - dadād agnyāyē.

pāda c, H. gnyāyē ca mābryam putrāyē ca

" " RV. gnyāyē ca putrāyē ca 'dadāt'

pāda d, H. agnir dadātē uṭho hām //

" " RV. agnir mābryam āṭho isānu //

RV. 10.85.44 : H. 1.20.2

pāda c, RV. vīrasūr dīvākāmā syonā

" " H. vīrasūr vīrasūh "

" d, RV. caim no bhāva dīvādī camgalyāyē

" " H. " no uṭhi " " "

RV. 10.85.45 - pādas b and d end in krūn,
krūhī, H. 1.20.2 reads krūn for both -
a plain modernization.

RV. 10.184.2 : H. 1.25.1.

At pāda c agninam dīvāy occurs in H.

agrināv utthāv, showing the trace of
agrinō bhāu of H.; in pāda d H. reads
puṣkaraśayan for śrayā of the śūkhita.

RV. 10. 184. 3 ; H. 1. 25. 1.

H. pāda d; laṅgamē māsi sūtaca,

H. " " : duṅasmāyāya sūtavai

RV. 10. 20, vs. 2. 3. 4. 5, 11, quoted at H. 1. 10. 6,
 except vs. 5 at H. 1. 11. 1.

ṭyagāni vaśyām ṭyā's pōyam śūkhitaca/
idām śūkhita vaśyā ṭyā's pōyam śūkhitaca //
 H 1) ṭyagāni vaśyā. 2) 'riṅatām māsi.

uccāraṣi ṭyā's pōyam śūkhitaca. śūkhitaca
idām śūkhita vaśyā ṭyā's pōyam śūkhitaca //

H 1) ṭyā's pōyam, 2) śūkhitaca.

ga namo namo ¹⁾ nānāyāya, ita, nānāya ²⁾ pabha
 tva mānā ²⁾ sūryatracum ³⁾ akaram' pūrasu ⁴⁾ priyam,
 H. pāda b' pitar iva nāmā gra bhīsam
 H. pāda c' tani mā hira nyavarasam
 # 4) karoti.

saurāyāni sa ¹⁾ vīṅyāni ²⁾ cābhīstā ³⁾ ā sa me d hā ⁴⁾ ā/
 lakṣmī rā, traya yā ³⁾ mukh. taya mānā ⁴⁾ śubha sa
 1) ja //

1) H. pāda d: vīṅyāni sa vīṅyāni sa 2) nāyāni
 for me d hā sā 3) nā 4) sa nā, jānāni.

RV. Ks. 20. 11. -

priyam mā kuru ¹⁾ kuru priyam rājasu ²⁾ makur
 priyam ³⁾ rājasu ⁴⁾ rājasu ⁵⁾ rājasu ⁶⁾ rājasu
 H. 1) brahmani 2) cādrisu. 3) pāda d:
 priyam mā kuru rājasu

I have not attempted to show cause

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for the variants reported. I have pointed out
one or two instances, of archaizing and
modernising, and both of these occur
even in the same mantra. In quo-
tations we saw offered no variants, only
two of these from the tenth book, ⁱⁿ ten
quotations, all from the tenth book,
offer variants of greater or less moment.
Five verses from the Khuelipada-Sūtra
all afford variant readings. These data
might offer us a very safe deduction, if
we were yet in a position to decide the com-
parative age of Hiranyakeśi compared
with the other Yajña Sūtras, the only
variant in P. was also on a verse of
the tenth book. At least this deduction
seems justifiable for the present un-
der the facts: A smaller degree of con-
sistency was attached to the mantras

of the truth man, dala by the sat a-
kuras, than to those of the other
books.

Concluding Remarks:

This investigation would be for the
present brought to a close. I have
tried to show that even the Uphya Sūtras
offer some support to Hillbrandt's view
that a recession other than that of the
current Śāntikā off seem to give
of itself in the ritual texts. I have
stated the facts as to the form of cita-
tion employed in the Uphya Sūtras. I
have attempted to reach a classifi-
cation of the various usages of Ṛt.
mantras in Sūtra-citation, on the
basis of applicability. This invest-

gation has furnished the hint that very
 few citations from the first nine books
 of the Rv. are to be suspected, unless they
 occur toward the end of anuvākas and
adhyāyas, a portion of the text pe-
 culiarly liable to insertions. I have
 further, and, for the present, finally pre-
 sented the variant readings in P.
 and H of those Rv. mantras that
 they quote in full.

To this paper, in its ultimate form,
 belongs a complete index to the mantras,
gāthās, prāśas and other formulas
 in the Gṛhya Sūtras - saving those
 cited from Rv. by the Kāṇḍika Sūtra
 and already indexed by Dr. Thompson
 in his edition.

I had hoped from this study of the Sautramentras to form some views as to the interrelations of the Sūtras. But this hope has not been realized. Possibly some results may yet be capable of being gotten from an examination of the praisas and other formulas.

Samuel Johnson is reported to have said: "Making dictionaries is dull work". I am sure it is true that "Indexing Sūtras is slow work". If, however, the index to be published herewith should prove useful for further Sūtra studies, as well as for Vedic criticism and exegesis, I shall feel repaid for all my effort.

Exegetical results I have here re-
 frained from attempting. Some no-
 tions I have, to be sure, formed in
 that direction. Another time must
 however be reserved to bring
 them out, if indeed they will abide
 the result of my own calmer and
 more deliberate consideration.

Edwin Whitfield Gay,

Johns Hopkins University,
 Baltimore, Md.
 April 15th, 1890

Life.

I was born in the village of Minden-Louisiana, Jan. 1st 1865. My preparatory studies, previously begun in Fayette, Mississippi, were principally carried on in the Silliman Female Institute, Clinton Louisiana. Of this school my father became President in 1862 and I finished the course there with a class of 1874, having had private lessons in Greek and Latin from my father. On Dec. 31st of that year I entered the South Western Presbyterian University at Clarksville, Tenn., and was graduated from there as Master of Arts in June of 1878. My most helpful friend and teacher in that institution was Rev. Charles R. Humphill, Prof. of Ancient Languages, who turned my thoughts to

classical study, and has ever since given me his generous and wise counsel.

In 1884-85 I was head-master of the Beaumont Academy, Beaumont, Texas. The following school-year I was classical and mathematical master in the Jackson College, Jackson, Miss.

In the Autumn of 1886 I entered the Johns Hopkins University, where I have since remained. In 1887-88 I was holder of a University Scholarship in Sanskrit, and have been Fellow in that subject for 1888-90. I have studied here under Prof. Bloomfield, Sanskrit, Comparative Grammar and Poet; and Prof. Aldrich, Logic and Semantics, Greek; Prof. Warner, Latin; Prof. Wood, German; and Prof. Bright, Phonetics. - and to all of these gentlemen I herewith

offer a pupil's gratitude. Prof
Blomfield has further been my
special adviser and friend.

Wm Whitfield Fay.

Saltzman Md.

April 15th 1890.







